

THE *g. 7. 7. 1*
WITNESSES

A N A T O M I Z' D:

O R,

SANCTITIE

In its SUFFERINGS.

Being an invitation to all those that have
the marke of the Lamb in their foreheads,
to manifest themselves so to be in
purity, meekness and love.

By *THOMAS WATSON*, a Lover
of Peace.

*Eccles. the 7th Chap. and the 7. 8. 13, verses:
Surely oppression maketh a wise man mad, and
a gift destroyeth the heart.*

*Better is the end of a thing, then the beginning
thereof: and the patient in spirit, is better
then the proud in spirit.*

*Consider the work of God: for who can make
that straight which he hath made crooked.*

L O N D O N.

Printed by J. C. and are to be sold by Giles
Calvert at the Black-spread-Eagle at the
West end of Pauls Church, 1661.



The Figure of the Authors Face appears
before his Booke! (Neither bold Censure Fears)
Represents him in his outward kinde:
And all his like-Mind.

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23223117



TO HIS
Right Reverend

And more deserving Freind,
M^r. THOMAS DRINK-WATER.

Much Honoured Sir,

I Have in part presumed to attempt the try-
all of your patience, by presenting you, and
making mention of your name in so mean a
Treatise, it being the usuall way of presenting

A 3

books

The Epistle Dedicatory.

books to adorne them with an eloquent dress of language, yet seeing my aime was rather to search out the true meaning of the spirit of God, then to delight the ear of the Reader, with the glittering notions of mens penuriousness, those being sufficiently handled, as manifestly may be seen by the more curious and learned Authors, so that I hope, dear Sir, I may the better be excused in this my bold intrusion, I observing a word or two repeated formerly to me, being a school-boy (I not far exceeding the years of it yet) my Master told me the way to repay former Obligations, was to acknowledg my self willing, insomuch that moral reason informing me of the deepness of my engagement unto you for all your former favours, I having nothing more worthy to present you withall, then the badge of acknowledgment, which is but a vulgar price for so free and full a benevolence; therefore I must needs rest my self upon your judicious sensure, acknowledging that it is not the way to repay any former Obligation with a present intrusion, yet dear Sir, in respect of my present wrighting my mind, assured me, that I could no better way, come nearer the acknowledgment of both, then in Dedicating this small Volume
unto

The Epistle Dedicatory.

unto you, which though it be not worthy of your patronising, as in respect of the Vulgar-ness of its dress, yet it may discover to all men my acknowledgement of my unsufficiency to repay your former favours, and my willingness to do it, confiding in this, that those rational expressions flowing from the scituation of your more noble mind, will not deny me excused, in which hope I shall desire your moderate sensure of what is within it recorded, and in those things that may any waies seem obstructive to those rarities concealed within your breast, knowing that possibly their may not be so full an opposition in our meaning as may at first be apprehended by our words, yet if there should be any absolute Contradiction between some of my expressions and your determined devenerations, yet I hope, there is something that may seem pertinent to the matter of a Christians verification, so that if I appear like the pricks of a Thistle in some things, yet if I may retaine that vertuous flower of sustenance for the Bee in others, I shall think my self well payd, and my labour not altogether spent in vaine, for it cannot be expected by me that I should please the fancy of men in entering upon so deep and con-

The Epistle Dedicatory.

sealed a matter to most mens apprehensions,
and I not having the approve ment of any one
man to encourage me of their well-liking of
it, by reason that no one hath discovered any
thing tending to a y explanation upon the mat-
ter by me took in hand as ever I read of, nei-
ther doth there remain any doubt within my
breast of the truth of what I have written, so
that I having a perfect freedome in my spirit,
I shall not value the sensures of the envious,
but shall rather desire your favours excuse for
mentioning your name in it assuring you that
it was not through any presumption or self-
conceitedness of my ability to repay your ma-
ny obleiging curtesies, but to rely upon you
in the acknowledgment of them, your worth
and desert in all things, being truly known to
the Lord, who alone is able to give a definiti-
on of them to the full, under whose protecti-
on, there is not only peace, but safety also,
thus I shall intreat you to pass by those things
that may seem opposite to your apprehensi-
on, with a dubious sensure, imagining that
there may be a truth in them, though not by
you apprehended at that time, my confidence
being such, that you will amongst the rest of his
intrusions,

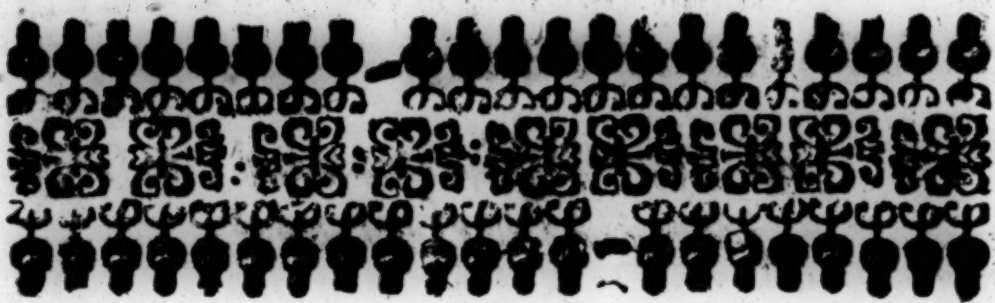
The Epistle Dedicatory.

intrusions, admit this a pass, who is already in
love and humility of mind,

*At your Worships command, to serve
you to the full of my power.*

THOMAS WATSON.

THE



THE
EPISTLE
TO THE
READER.

Courtious and Christian Reader :

I Having met with a second opportunity to present thee with something more then I intended to present thee withall, yet a while at my last solicit, my mind being drawn forth ore swiftly then I did or could then expect to shew thee the Epitome of the latter times, and

To the Reader.

and how all men ought to be wary of the delusions of that wicked enemy of man-kind, who goeth lurking about in the likeness of an Angel of light, seeking whom he may devour, Cloathing himself with Religious shews, to devour and intice the ignorant, to follow on to envy, hatred, debate, injustice, and persecution, that the Scriptures may be fulfilled, that a mans enemy shall be them of his own Household; beloved freinds, when the Devil doth so much grow predominant in the world, as to draw the third part of the Stars after him, then may you expect the time of Christs coming draws nigh, and therefore let me intreat you not to put away the evil day far from you, expecting *Elias* to come when *John* is a Preaching, or a Savior to come forth of *Judea*, seeing we have a *Nazarite* born, there is eminent tokens enough that the trees begin to bud, we may expect a Summer suddenly; therefore let us prepare our harvest tools ready, that our Corn be not blasted before our Sickles be ready, for when the Sun ariseth, it must presently be cut, either ripe, dead, or green, our waiting is but for the Husband-man, whose messengers are already come, O let us not delay his business, but
get

To the Reader.

get oyle in our Lamps, that we may see to walk along with him at what hour soever he shall appear, for the good man of the house knoweth not at what hour the breaker open of his house will come, therefore he must keep continuall watch, or else loose his Jewell; this is enough to informe thee that thou oughtest to take heed to thy wayes, lest he come and find thee idle, as indeed I fear too many of the Shepherds are, who rather bring the pleasures of men to feed the Sheep withall, then the true nourishing meat of the word of God; let them look to themselves, they know that they must give an account before the just God, where all things will be made manifest; therefore, seeing our time draweth nigh, let us run the race of love with circumspectness, that we may attaine to the true measure of content, and to build up our minds in the new *Jerusalem* as Babes, born truly by the spirituall word; this is the new birth of sanctification, justification, purification, they all meet in this work of being born anew, of being baptised anew with the Holy Ghost, and with fire, not with the work of man, but the power of God, not in the exterior way of mans device, but in the eternall word, not in the
rudiments

To the Reader.

rudiments of men, but in the true ordinance, not in the waies of sin and darkness, but in purity and true holiness, and herein will you soon discern the Birth, if he be truly baptised, he will undergoe the baptisme of suffering, as well as the baptisme of purging, for if he cannot undergoe the one, he is not truly enriched with the other; I know not what he may be, but this assure your self of, that the Cross is the forerunner of the Crown, persecution of deliverance, mourning of joy, darkness of light, a seeming withdrawing of God, of the greater discovering of himself, if we keep cloose to him in truth, in Righteousness, in purity, in love, and forgiveness, for here it is that God dwelleth with men, and maketh his Tabernacle with us, and herein is it that he becomes one with us in his Son, even to compleat our union, & to cause us to persevere in the building up of our brethren, manifesting unto others what he hath done for us, by doing the same unto our brethren, then shall our light break fourth as the noon-day, and our glory as bright as the Sunshin, where we shall unaniously Sing all praises be to thee O God; for thou art worthy, thou canst open the gates of Righteousness, for thy people to enter, in
that

To the Reader.

that they may conquer those Rampant enemies even death and Hell, & bind them as Captives by thee in thy strength, & in thy power herein is it that thy people shall be made a willing people in the day when thou appearest there Captive, and they shall goe forth Conquering and to Conquer by the sword of the spirit, in meekness and long suffering, bearing the burthens of injustice patiently, in purity, suffering, yet not defeating, persecuted, yet they bless, dejected, yet they love, and exhort, reprove, instruct, intreat, repaying all those as freely as if they had never offended them, and herein have they a Conquest that no man can overturn, and there is no Conquest that is greater in this life, only to chuse to suffer for Conscience sake, rather then to deny the truth in any one perticular, either in word or deed, knowing that the least of them is a great offence before God, 'it dares not offend, it desires not to teach others to offend by its offending, but rather to walk strictly and closely, knowing that otherwise they become breakers of the Commands of Christ, who tells them that whosoever breaketh one of the least Commandements, and teacheth men so to do, is worthy of Hell fire, therefore they dare not

To the Reader.

not offend , but keep close to the Lord in all things, suffering all things , bearing all things in humility and truth , not in the height and pride of their spirit to reject and scorne by seeking revenge , this is not the way of a Christian.

Thus I shall leave it to your more serious view , not expecting but you will meet with very many objections in my following discourse , yet let me indear thee so much as not to sensure any thing rashly that may seem difficult to thy apprehension , but take a few more hours consideration before thou renderest in thy verdict, lest thou pronounce me guilty, wherein I am guiltless, and so condemn thy self, yet knowing the same description would have seemed somewhat strange to me not many years since , but Christ having unsealed the book unto me by tryalls and temptations, hath sealed that to me , in which I shall rejoyce with just cause of Joy.

T. W.

Farewell.

THE

ERRATA.

PAge 12. line 24. read that the Gentiles,
for that Gentiles: page 22. line 24. read
thy Brethren, for thy burthen: p. 23. l. 26.
read we lie liable, for will lie liable: p. 36.
l. 19. read third ma ner for 3 manner: p. 40.
l. 21. read frequenting fo frendnting: p. 68.
l. 26. read unensible fo ve y ensible: p. 84.
l. 12. read not forgotten thee for not forgotten
there: p. 82. l. 18. read Saints for Saint.



THE
WITNESSES
ANATOMIZ'D:
OR,
SANCTITIE
In its SUFFERINGS.

REVEL. II. 3.

*And I will give power unto my two Witnesses,
and they shall Prophecie a thousand two hun-
dred and threescore days clothed in sackcloth.*

IT hath been the study of most, if not all, the
judicious learned Divines in *Christendom*,
to search out the true meaning of this
prophetical Divine, in these his manifesta-
tions, upon, or in this small recorded volume
of his Revelations, and yet still here remaineth
a dissatisfaction seemingly within their breasts;
Whether to sit down satisfied with what they
conclude of it, to be the true meaning of these
his mysterious and hidden expressions, or not ;
B amongst

amongst whom, my mind being attracted and drawn forth with such fervency of zeal, to cast in my small mite of knowledge, in these my forementioned words, into your more rare & refined treasures, the which I shall insist upon under these 6 perticular heads.

1. Who it is that prophesied here of the giving of power.

2. Who it is that he prophesied of that shall give this power.

3. Unto whom this power shall be given.

4. For what end this power shall be given.

5. For how long time this power shall continue with those to whom it is or shall be given.

6. And lastly, The manner of their deportment in the time of their being endued with the power that is here made mention of.

I shall not stand long upon the rehearsal of these two first perticulars, it being so plainly instanced in that 1. chapter of the *Revelations* and the 1. verse, *The Revelation of Jesus Christ, which he sent and signified unto his servant John* : So likewise the 9. verse of that 1. chapter, *I John your Brother for the word of God*, who became a Witness of the testimony of Jesus Christ, and a revealer of these hidden secrets unto us, or to all those that shall become desirers of the true bread, that they may
come

come to be satisfied even as he was satisfied; that it is below that Imperial Spirit or understanding in its purity, to take up its rest in the destructive transactions of man, but in the true center of preservation and life.

2. Who it is that shall become the giver of this power, or that is here mentioned in these words, *and I will give power*. Concerning this you have it instanced in *Revel. 1. 11. I am Alpha and Omega, the first and the last*; this is that Powerful and unconfined oneness that sent this Divine to the seven Churches, to reveal unto them what things should come to passe in the following generations, and also to inform them of their present condition, how far they had obeyed and kept the truth. I say, this is that I that will give power, *Revel. 1. 18.* that is, he that was dead but is alive, *and behold I am alive for evermore*. Christ doth not only tell *John* that he is alive, but he bids him behold it, and also that he shall live for evermore, to perfect whatever he hath promised to do for us.

3. Unto whom it is that this power shall be given, Concerning this you have it expressed in these words, *I will give power unto my two Witnesses*; It hath been in dispense amongst both Clergy and lay-men many Ages, concerning whom these two Witnesses should signi-

He, and at what time they should be slain ? Some concluding that they have been slain a long time since, and others concluding that a latter Age hath bereaved them of their Lives, the one part concluding that such and such a man may be, or must be one, and the others a contrary ; And some again imagine that they are not yet slain, but it is generally concluded by most men, that it is two men that are the significant Witnesses, that are or must be slain.

But before we proceed to state any thing absolute in so weighty an undertaking, let us paraphrase a little upon these words, they are said to be the two Olive Trees, and the two Candlesticks standing before the God of the Earth ; and if any man will hurt them, fire proceedeth out of their Mouths and devoureth their enemies ; in this manner must the hurters of them be killed ; and this I think not any one can witness concerning any one man that ever yet died, unless it be proved of Christ, who was slain along time before this Prophecie was Prophefied of, therefore it cannot be said to be him ; And further they are to bear witness of him, so that he cannot give power unto himself.

But before we proceed any further, let us consider what these two Olive Trees and two Can-

Candlesticks are, or what may be the meaning of this Prophetical Divine, concerning these things, that he hath Propheſied of that ſhall come to paſſe, and be accompliſhed before the end of the world. By theſe two Olive Trees and two Candlesticks, I apprehend a ſuſtenance for Nobles, and a Center for light; yea even ſuch a ſuſtenance, whereby the Dove may ſignifie, that the waters are abated, whiſt that the Raven wanders to and fro upon the top of the Mountains, here is alſo ſuch a Center for light, that whoſoever hath his Candle truly lighted, & remaineth in theſe two Candlesticks, may aſſuredly behold the whole circumference of his Palace or Houſe; I ſay theſe 2 Olive Trees & two Candlesticks, are ſuch as all the Saints and Servants of God muſt in the Dove-like nature diſcover, that the waters of confuſion are abated by having their lights truly fixed in theſe two Candlesticks of truth and equity; yea and every believer, that owneth himſelf to be a true and due obſerver of Chriſts commands, ought to have his Candle truly lighted, & placed in theſe two Candlesticks, the which I underſtand to be the two witneſſes, which ſhall receive this power even Juſtice and Mercy, or the Law and the Goſpel, theſe are the two Witneſſes, that if any man ſhall hurt them, fire proceedeth out of their mouths and devoureth their enemies,

(6)

ven as Christ told the Jewes, *John 5. 44. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses in whom you trust, for had ye believed Moses writings, ye would have believed me.* These are the two Divine Sisters standing before the God, of the Earth, to which every believer must be joyntly united and married, before he can be admitted into the School of Christ, as I shall shew you more plainly hereafter.

4. To what end this power shall be given, which we have explained to us in these words, *And they shall prophesie*; the Scriptures may in some sense be said to Prophesie, or teach, or instruct a people, yea even as they remain the revealed will of God, as you have it in that Parable of *Lazarus* and the rich glutton, *Luke 16. 29. the rich glutton being in torment, desired Abraham to send one from the dead, to testifie unto his brethren, lest they should come into that place of torment; but Abraham answered him, they have Moses and the Prophets, let them hear them*: So as I said before, the Scriptures in that they bear testimony of what the will of God is to men-ward, from the Creation to the end of the World, they may be said to speak to or teach a people, even as it is recorded of wisdom, *Proverbs the 9. and the beginning, Who so is simple, let him turn in hither, and as for him that*

that wanteth understanding, she saith to him, Come eat of my bread, and drink of the Wine that I have mingled, and so also it is said in the latter end of that chapter, *that the foolish woman standeth at the gates of the City to call passengers that go right on their way,* and tells them, *that stollen waters are sweet, and bread eaten in secret is pleasant;* and so in that sense that they are left us for a Rule to walk by, they speak the mind and will of God to us, even as it is instanced by the Apostle Paul, *Hebrews 12. 24.* It is said there, *that the blood of Christ speaketh better things then that of Abel,* so that in that sense that any word expression or manifestation, doth signifie unto us the Divine will and mind of God, it may properly be said to teach, prophesie or instruct us.

5. How long time this power shall continue with those Witnesses to Prophecie in this nature? This we have plainly instanced unto us in these words, *And they shall Prophecie a thousand two hundred and threescore dayes,* not that I understand the days to be days according as we account of days, but as the Apostle Peter instances in the *2 Peter 3. 8.* *One day is with the Lord as a thousand years, and a thousand years as one day,* but rather conclude it to be the Lords pleasure, to instance it comparatively, shewing that the time of this Prophecie will be

(8)

of a far greater and longer continuance, then the time of their death after they are slain, before they shall rise again from the dead ; for as it is instanced, the time of their death or remaining in this their punctual dejection, will be but three days and a half, and the time of their prophesie will be for a thousand two hundred and threescore days, which is the exact time that is appointed for the woman to remain in the Wilderness, in the place that God hath prepared for her to be fed in, after that her man-child shall be taken up into Heaven, to the Throne of God, as you may read in the 12. Chapter of the Prophecie of this Divine, and the 5. and 6 verses, this Woman is said to be in pain, before she had brought forth this man-child, or Sonne, that shall Rule the Nations with a rod of Iron. This I think may very well be compared to that pain, that she endured in the time of Christ and his Apostles, as the Apostle doth plainly intimate, All the day long we are accounted as sheep for the slaughter, shewing that their conquest is only and alone by the love of God, in whatsoever they were found Conquerours, and that there was nothing else to be expected, wherein there was any comfort that would any wayes advance their interest, but meerly the goodness of their God, they had no comfort from any outward manifestation, as the Apostle

Paul

Paul instances, in the 4. chapter of the 1 of *Corinthians* and the 9. verse, and so forward to the 14. verse, for I think that God hath set forth us the Apostles last as it were men appointed for death, for we are made a spectacle to the world, and to Angels and men, this was the anguish that wisdom endured, travelling and desiring to be delivered for she was fearful that the Dragon (or persecutor) would destroy it, it being in those dayes, but as Pearls cast before Swine, to be trampled in the mire; this may very well be tearmed Wisdoms travel, to bring forth her true Issue, (or Son, this is the Sonne that ignorance and envy would have divided, but Wisdom preserves it alive, and will not have it divided, knowing that time will discover, whether it be her true Son, or the Son of the Bond-woman.

6. And lastly, the manner of their deportment in the time of their power, concerning this the manner of their deportment we have it explained in these words, *cloathed in Sackcloth*, which plainly informs us, that the time of their Prophecie will be a time of mourning, though not of death, for the Dragon will be chained from destroying them, till the time of their Prophecie be ended, though for the mean time they may be pierced and persecuted, and driven into the Wilderness, to seek their abode amongst those,

(or in that place) where their will not be but a small harmony of spirit, to answer their request, but I speak as in respect of men, not that they can want the supply of the Lord in any place whatsoever, by reason of their bearing Witness of him, for he will never leave nor forsake those that keep close to him in his testimony, though they may be driven into straits, and afflictions in this life, by that Son that answers, I will go work in the Vineyard, and yet hath delayed his Fathers commands, this is that Son that hath caused his Father to put on Sackcloth, and not he that said he would not but did, for it is not that the Witnesses Prophecie in Sackcloth, because they are not heard, but because their worth is not known to be of a higher value then the lusts and pride of this life: for their Prophecie hath and must be heard, for its appointed time, though not made use of, so as to have its true desert in preheminance.

But discerning our selves, upon so consequent and weighty a matter, or a thing of so private and secreet a discention, let us seek to compare Scripture with Scripture, that so we may in this our time of the Gospel, conclude with those that have been our fore-runners, that no one Scripture is of any private interpretation, but holdeth in concordance with all other Scriptures, tending to the same purpose,

as you have it in the 2 Epistle of *Peter* 1. 20. Knowing this first, that no Scripture is of any Private interpretation, so that as I said before, that every Scripture tending to the same time or thing, hath its perfect or punctual voice, in what ever it nominats or points at in that thing though spoken by some other Prophet, yet in respect of its proceeding from the same Spirit they cannot contradict one another, though many men may be of that mind, that whatever they conclude of any one portion of Scripture must be the true meaning of it though their description of it be never so contradictory to the whole scope of the Scriptures, and also unagreeable to Reason; therefore for our better confirmation of this so weighty a matter, let us search into the Scriptures, to see what time it is that this Prophecie is to be accomplished in, and if you do but mind the expressions that are uttered in the 10. Chapter the 5. and 6. verses, by the same Angel that is here speaking, you will plainly finde his words tend to things near the end of the world, it is said there, that he stood upon the Sea, and upon the Earth, and lifted up his hand to Heaven and swore by him that Liveth for ever, that time should be no longer, but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he
hath

hath declared to his Servants the Prophets, when the mystery of God shall be finished, then time shall be no longer, but that will be the work of the seventh Angel to do or declare; but I suppose these things shall come to passe in the dayes of the sixth Angel, that are here mentioned to Prophecie, and to become sufferers in, for if you do but mind the Angels voice, after he hath shewed this Divine, that time shall be no longer, then he comes to speak of what shall come to passe before that time, and commanded *John* to take a Book which was open in the hand of the Angel, to eate it up, as you may read in the 8. and 9. verses, of this 10. Chapter, and when he had eaten it up, and discerned the bitterness of it in his belly, and the sweetness of it in his mouth, or the Angels knowledge, then he tells him, that he must Prophecie, again, before many people and Nations, and Kings, to manifest unto them the will of the ever-living God, and there was given him a Reed, to measure the Temple of God, and the Altar, and they that worship therein, whereby was found the manifestation that Gentiles should meet out to the Temple of God, forty and two month, which times measures the time of the Witnesses Prophecie, or the Womans being in the Wilderness, and that short time that the Beast shall have to make war against them,

them, to and overcome them in, (before they shall be slain) this is like to be a dark and a gloomy day, for those that shall be found with the Seal of the Lamb in their fore-heads, to disturb the mirth of the Beast, and the false Prophet.

But before we proceed any further, let us search whether any of the fore-runners of this Divine, have made mention of any Witnesses that shall be slain, before the end of the world, that so we may by comparing one Scripture with another, better finde out the punctuall meaning of this his forementioned Prophecie, for Christ and his Apostles and the Prophets, have also made mention of the end of the world, and of what shall come to passe before that time, and they seem to verifie, that Justice and mercy shall be trodden under foot before the second coming of Christ, as you have it instanced in the 2 Epistle of *Peter* 3. and the beginning of the Chapter, *Knowing that in the latter times there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the Fathers fell a sleep all things continue as they were.* For any one to scoffe at the punctuallity of truth, he endangereth himself to be an enemy (or a defier) of the truth, and so consequently of the God of truth; for no man can attain to that sphere of know-

knowledge, so as to know him as he is in his substantial essence, for he is unconfinable there, therefore not to be warred against, save in his manifestation of truth and equity, Justice and Mercy, righteousness, patience, love and temperance, and whosoever doth adhere to [the voice of the Beast to destroy the manifestations of any of these, may properly be said, to be a fighter against God, and a causer of the Law and the Gospel to mourn, the which they may be said to do before the end of the world, as the Apostle Peter affirms, in 2 Pet. 2. 1. *As there were false Prophets amongst the people, so shall there be, false Teachers amongst you, who privily will bring in damnable Heresies, denying the Lord that bought them, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of:* So that you see plainly, that the Apostle affirms that the bringing in or allowing of Heresies in their own minds or hearts, brings them to a denying of the Lord that bought them with his precious blood, yet this is that that God hath fore-seen will come to passe, and that Justice and Mercy, shall not only be persecuted, but killed also, before the end of the World; but let not any one mistake me herein, and think that I conclude, that there shall not any other Witnesses dye before the end of the World, for I do verily conclude, that
many

many men have died, and many more will dye, before the second coming of Christ for the Testimony of the Truth, but yet it cannot be said, that any of them have been iupowered with such power as is expresse^d that these 2 witnesses shall receive, so as to shut Heaven that it rain not, and to smite the Earth with all manner of Plagues as often as they please; I say, I will not absolutely affirm that there shall be no other Witnesses slain before the second coming of Christ, but this I dare affirm, that both Christ and his Apostles have manifestly declared, that these two Witnesses shall mourn and be slain, before Christs coming to Judgment, as you have it expressly in the 13. Chapter of *Mark*, and almost quite through the Chapter, as in the 6. verse *For many shall come in my Name saying, I am Christ and shall deceive many*, so in the 9. verse, *and ye shall be brought before Rulers, and Kings for my names sake, for a Testimony against them and Brother shall betray brother, and the Father his Son, and children shall rise up against their Parents; then you shall see the abomination of desolation standing where it ought not*; then let him that readeth consider, when he seeth these things come to passe; this is like to be a doleful and a Cloudy day with all those that shall be found in unity and oneness with God or in the life of the Scriptures, in that day

day that this abomination shall come upon them; this I fear will terrifie many by reason that they seem to be moved at so small a tempest, what do they think that time will produce, when the very life or substance of the Scriptures will seem to be clouded, & we shall injoy nothing but the out-side or Ceremonial part of it only, to eate of the fruit of the Land of forgetfulnesse, or to live in the supposed presence of God, but not in the real and absolute life of God and his truths; this is a crime that I fear thou O *England*, hast been very much guilty of, for where is any Nation under the cope of Heaven that hath exprest more of the National part of Religion then we have done, and still we remain so far below the being inflamed with the Divine and absolute part of Religion, that injustice and oppression is not removed from our hearts, O is it not a sad Omen of the converting of the Heathen, when they see such abominable injustice amongst us who are called Christians, as I have been credibly informed by some *English-men* that have travelled in remote places far from hence, that they themselves had rather take a Heathens word then a Christians Bond, for the performance of a promise or a thing of either small or great concernment, but I will not accuse all for some, but such injustice as this is, a known and manifest persecuting and
piercing

piercing of the Witnesses, let it be in whom it
 will, for whosoever doth not act uprightly, and
 justly to his Brother whom he hath seen, can-
 not act justly with God, whom he hath not
 seen for no injustice, shall enter into that
 admirable, excellent and wonderfull state of
 perfection, that the Children and heires of
 God shall enjoy by promise in their keeping
 close to him, and to the waies of truth, which
 are manifested unto the Children of men; for
 God doth not expect a Talent from any man
 except he hath given him one to improve; for
 God doth not expect Wheat where he hath
 sowed Barly, or Rye, as we may justly experi-
 ence in our time, it is not that men do not
 know the will of God, but that they do not
 act according to what they do know of his will
 nor to walk up to that Circumspectness and
 Sincerity of light that hath been manifested un-
 to them, look to it I beseech you, *for to whom
 much is given, much will be required*; I fear
 there is very few that consider this, but rather
 fall to censuring and Condemning others, ex-
 alting themselves into the Chaire of Christ, to
 take his office forth of his hand, by seeking their
 own applause, and to revenge themselves by
 streaming fourth the gusts of fury, out of
 their envious and more bitter fountaine, not
 minding whether the thing they do, be accor-
 ding

ding to the will and mind of God or not, so that they can but have their ends in the thing, they desire before men, for they look no further, these of all men ought to be pittied, for whereas they think in effecting their desire they harme others, they cheisly harme themselves in denying the sufferings of Christ, or his arme to bring salvation freely and powerfully through his Allsufficiency, to the vilest and worst of sinners; yea even to the unlikeliest of men in our esteem; but not that I would encourage any to sin, that grace may abound, for grace doth abound by mercy, but through repentance, and not through sinning; but I speak as in respect of those that by malice and envy to others do undervalue the suffering of Christ, that they might see their errour, and amend their doings; for wherever Christs undertakings are vailed, it may truly be said in that land or place, that the the Scriptures are Cloathed in Sackcloth, and the rejoycing part of the Witnesses is turned into mourning in that place.

2. The Law and the Gospel, or Justice and Mercy may be said to be these two Witnesses in that God hath been pleased through the Illustrations of his spirit, to lay down his will and mind in them, a rule whereby the exactest and precisest of Christians may examine how far they obey and fulfill the will and pleasure of
God

God, as you have it expressly in the 5 chap. of *John 39. Search the Scriptures, for in them you think to have eternall life, and they are they which testifie of me*, Christ hath left the Scriptures for our instruction, even as a man that dieth, leaveth his Will and Testament for the satisfaction and instruction of each of his relations, that that may certifie unto each of them what portion there is aloted for them to receive, even so Christ hath left us the Scriptures, whereby we may bring all our actions, and try them as by a touch-stone in this life, how far our actions and intentions do answer the will and pleasure of God, and for our verification, whether we shall be found Children and heires of glory, and immortality, or of torment, and whosoever he be that neglecteth this office of love to himself, is left void of excuse, for God hath placed the light of reason in the heart of man, as piercing and devining intelect, to informe him how and wherein his guests are worthy of entertainment or not; some will have it be Baptized with no other name but the spirit of God, but I suppose it to be all one, if reason may be termed, to have its derivation from God, or God said not to be unreasonable.

3. The Scriptures may be said to be the two Witnesses of God, in that he doth and will ac-

cept of them, or what is recorded therein, to stand by him at the last day, as a verification of his being inpartiall in judging the secrets of men, and to make it manifestly appear to all men, that he is both just and mercifull in all his undertakings, nay it is impossible that God should lay either justice or mercy aside whenever he shall take this great work of Judgment in hand, for he can as soon or easily cease to be God, as cease to be just and mercifull; it is his will that all men should eat of the fruit of life and live, and not to reach after the tree of Knowledge of good and evill; but if men will not accept of mercy when it is tendered unto them, then justice will take hold of them, for God cannot but Judge in Righteousness and Truth, as the Apostle *Peter* speaketh in the *1 Eph. Chap. 1. 17.* and if ye call on the Father, who without respect of persons, judgeth according to every mans work, passe the time of your sojourning here in fear, and as the Apostle *Paul* instances, *that every mans work shall be tryed by the fire*, and as the Apostle *John* expresseth in his *1 Epistle, cap. 5. 10.* *He that beleiveth on the Son of God, hath the witness in himself; he that beleiveth not God hath made him a liar, because he believeth not the record that God gave of his Son;* the Apostle urgeth it as the very ground or reason of the falling

falling away from grace, and making of God a
 lier, in not believing the record that he hath
 given of his Son, even as I have shewed you
 before in that parable of *Lazarus* and the rich
 glutton; *Abraham* tells him that if they will
 not beleive *Moses* and the Prophets, neither
 will they beleive if one arise from the dead,
 and Christ tells the Jews something to the same
 purpose in the fifth of *John*, and the last, for
 if ye beleive not *Moses* writings, neither
 will you believe my words, so that as I said be-
 fore in that sence; that the Scriptnres are laid
 down as a verified and experienc'd discovery
 and manifestation of what Gods will and plea-
 sure is, concerning that more noble part that
 mankind is obliged to do by duty, and not on-
 ly to discern by the light of reason that God
 hath left him for his guide, but to recall him-
 self by amendment of life into the reall harmo-
 ny of obedience, by comming forth of all the
 beggerly inticeing rudiments of this vain
 world.

But let not any mistake me herein, and
 think that I speak of the morall reason of man,
 but of the Divine reason in its purity, and not
 in its defilement, but in that sence wherein it
 is said, that *Adam* was a rationall soul when he
 walked with God in *Eden*. & that that told him,
 that he might not eat of the Tree of Knowledg

of good and evill, or of the Tree of disobedience, and also the same that informed him that he was naked after he had eaten of it, *Gen. 3. 7.* this is that reason that *Paul* speaks of in that second Chapter of *Romans*, and the 15. verse, which informes the mind of the true Condition of the present journey in its revolutionall progresse, this is also mentioned in the first Epistle of *John* the 3 Chapter, and the 20, 21, 22. verses. the Apostles seems to informe us there, of the hearts, knowing how all things stand with it, as in respect of its enjoyment or rest, for he tells us plainly, that if our hearts Condemn us, God is greater then our hearts, but if our hearts condemn us not, then have we boldness toward God, and whatsoever we ask we receive, because we obey his Commandements, and do those things that are pleasing in his sight: so that if this Pilate be not imprisoned, and Captivated by our unhumane and disorderly walkings, nor enslaved by any unreasonable, or unjust actions in our minds, it will be an informer of thee to procure the expedient part to thy burthen, and perfect rest for thy soul to abide in peace; this is by some termed the reasonable spirit, and by others the rational soul; but I shall not stand to contradict notions, expecting that they drive at the same marke in the nature or property as others do;

do ; baptise it with what name you please , I suppose I may safely avouch it, to be a direct guide for every believer to bring all his actions to the touchstone of the Scriptures , and there to discern whether his waies are agreeable to the Law of God or not ; but if it be inflaved , and its Virgin purity involved in the overwhelming streames of excesse , then will thy light be darkned , and thy glory vailed even as Christ sayes, if that light that be in you , be darkness, *Mat. 6. 23.* how great is that darkness , so that if the darkness be found in any one land or place , the Scripture or Witnesses may well be said to mourn in that land or place.

But me thinks I hear the voyce of an objecting spirit, asking me how the Scriptures can be said to smite the earth with all manner of Plagues as often as they will.

To which I answer, that the Scriptures as in respect of their remaining a prescribed rule , shewing and declaring unto all men , that in obeying & hearkening to their voyce, they shall receive life, & in disobeying and not harkening to the Command which speaketh expressly to us, will lie liable to all the punishments in them expressed, written, or recorded to be inflicted upon us by the Angel or Spirit of the Scriptures ; for do not think that I speak of the literall

words of the Scripture, but of the punctual truths that are mentioned in the Scriptures; the which commanded rule, all men lie liable of disobeying the exact keeping, as in respect of that exactness, that it is commanded to be kept in, and that by reason of a twofold or various a tracting, situated as I may so say, within his breast, by which failing all men ly liable of the receiving, or to have inflicted upon them all the punishments and plagues mentioned in the Scriptures, from the justice and severity of the Spirit, or life of the Scriptures, as for instance the Law of a land, mentioning that a man shall not kill or steal, now if any man shall either kill or steal, he is said to be a breaker or destroyer of the Law, and the Law is said to take vengeance upon him, as in respect of its severity and justice, and to inflict such a punishment upon him as the Law shall prescribe or point out for his offence, for it cannot properly be said that the Judge doth condemn any offender, by reason the offence is not unto him, but the offence is to the Law, and it is that that condemns the offenders of it, for no Judge nor Jury can condemn (or ought to condemn) unless the Law is offended, and really the Judge and Jury is but the mouth of the Law, as I may so say to manifest its innocency and purity, for it is impossible that there should

should be any offence known, if there were not a law manifested, as the Apostle *Paul* informs us in the 7 of the *Romans* and the 7 *I had not known sin but by the Law*, so that as I said before, the Scriptures being left us for a rule to walk by, laying openly to our view, that in obeying there is life, and in disobeying there is death, as they have it plainly in the fourth of *Gen.* and the seventh, *if thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door.*

Thus having opened and explained unto you what these witnesses are, and how they may be said to prophesie; I shall proceed to shew you what it is that causeth these Witnesses to mourn or Prophesie in Sackcloth, or what it is that shall wound and peirce them in the time of their Prophesie, the generall persecutors of these Witnesses will be ignorance & envy, for if these two guests do but get admittance, so as to be welcomed, or entertained within our Confines, they will prosecute their design so subtilly, that vice and destruction will presently be produced, and our minds perfectly involved in their dark tinctures, and so we shall come to defame the Tree of life by our unconstancy in the Commands, therefore the two Cherubins and the flaming Sword are put to defend it from its being defiled and destroyed

stroyed by the unhumane race of mankind, for if man had continued in the command of God, he had not any waies been kept from the Tree of life, but seeing he is gotten into the disobedient State, and hath left his Fathers Palace of Love and Justice, to eat of Swines food, even the husks of Ignorance, Hatred, Debate, Malignity, Deceite, and Injustice, the which food can never satisfie any, for the greatest satisfaction that can be found in that, is but in receiving the greatest superfluities that they can afford, to desire more as is instanced of the Prodigall Son, *Luke 15. and the 16. he would faine have filled his belly with the Husks that the Swine did eat; and no man gave them unto him*; that is no man gave him so many as would satisfie him; the Apostle James hath also somthing tending to this: *Lustfull state of a man*, it is in the fourth Chapter, and the beginning, *ye aske and receive not, because ye aske amiss, that ye might consume it upon your Lusts*, which is as much as if he should have said that the Lustfull desire of the heart cannot be satisfied in asking in that nature; for when the soul hath left its first station of Gods Love, it reacheth after the forbidden Apples, and so flyeth from the Love or face of God, to dwell in the thick gourds of Vanity, expecting there to find a hiding place from shames, taking

taking hold of it , but when the espying awak-
ed Sun-shine of Gods Justice doth view what
is done, it breaketh forth so hot and furious
that it melteth the gourd , and then the leaves
of falshood are too thin to secure it from its
being cast forth of its being, into the Land of
Nod, or fear, there to remain till mercy prof-
fereth it a balme to heal its wound , and if it
will but accept of mercy to be its Physitian ,
mercy will return it back to its first station, and
there build it a Sanctuary to fly unto, for its
everlasting security and joy; but why should I
seek to distribute meat to babes, whilst the hun-
ger of men may better be satisfied with milk ;
I will therefore rather seek to drive softly
those that are with young by proceeding to shew
you as plainly as possibly I can , wherein ig-
norance and envy may be said to cause the
Witnesses to mourn or, put on Sackcloath in
the time of your Prophecie.

First, Ignorance may be said to cause the said
Witnesses to put on Sackcloath , in respect of
its produceing a superfluous and vaine Carriage
in the minds of men, acting them forth into a
careless principle, which causeth them to prize
the Voluptuous dainties of Pride and honour,
above the Diamond of meekness and love ,
which would bring our souls into a Paradicial
station of content, the want of which causeth
Righte-

Rightuouſneſſe to mourn; and this manner of
 mourning you have mention made of concern-
 ing *Lot*, in that ſecond *Epistle* of *Pet.* the ſecond
 Chapter and the 8. verſe, for that Righteous
 man dwelling amongſt them, in ſeeing and hear-
 ing, vexed his Righteous Soul from day to day,
 with their unlawfull deeds, for truth may be ſaid
 to mourn when it is oppreſſed, as properly as
 a man may be ſaid to mourn when he is afflict-
 ed, and that you have explained in that firſt
 Chapter of the *Lamentations*, of the Prophet
Ierimiah, and the fourth verſe the Prophet
 complaines there, that the wayes of *Zion*, doe
 mourn becauſe none come to the ſolemn feaſts;
 all her Gats are deſolate, her Preiſts ſigh,
 her Virgins are afflicted, and ſhe is in bit-
 terneſſe; theſe wayes of *Zion* may well be
 compared to be the wayes of the Witneſſes,
 which wayes or way is Chriſt, *John* the 14. and
 the ſixth. I am the way, the truth, and the
 life, no man cometh to the Father, but by me;
 this is then ew and living way, by which the
 Witneſſes doe inſtruct every believer to come
 to the Holieſt of Holies, to participate of the
 bleſſinges of the heavenly Altar, and the mani-
 feſtations of that way, which is Juſtice, equity,
 truth, uprightneſſe, and zeale with knowledg;
 and theſe are they that mourn, when ignorance
 & envie doe reigne in any land, perſon or place
 and

and their grief may well be said to be great for the decays of *Zion*, for when ignorance becomes an instructor, knowledg may well be said to mourn, the same may be said when vice is accepted, and vertue dejected, or the Ceremonies of any thing taken for the substance as I remember a Philosopher arguing by reason concerning the using of the Ceremonies of the Law of *Moses*, in the time of Christ, or since, argues thus, that if Christ be a greater Prophet then *Moses*, then ought his practises that he practised, or his instructions to be followed before the instructions of *Moses* in any thing, wherein the greater seems to be a disanuller or end of the lesser, so that we may conclude experimentally, if we do but eye our own failings, that the height of mans Religion lieth in the depth of Christ, and not in the Ceremonies and Rites of a Law that only points at the same substance, that since the time of their appointment hath put an end to their Prophecie, by the coming of the substance, and therefore it is reported of him by the Apostle *Paul* in the 8 of the *Hebrews*, and the 6. But now hath he obtained a more excellent Ministry, by how much also he is made the Mediator of a better Covenant, for if the first Covenant had been faultless, then should no place have been sought for the second, not that I
ima-

imagine it to be faulty by him that gave it, but by those people to whom it was given in their, not walking in the strictness and exactness, and purity of that that was given as a tipe of that substance, that since is come, whereby every believer doth or ought to lay iust hold upon him that is the substantiall interceder for us, and to approach before his Throne by a new and living way, and by our life, being hid in Christ, or in the new birth or baptisme.

2. The Witnesses may be said to mourn, or put on Sackcloth by a Zealots profession or Zeal another manner of way, and that by such as seemingly obey the Gospel in the outward shew, or Ceremoniall part, and that with great exactness too, but these are such as the Prophet *Esaiah* makes mention of in the 58 Chapter of his Prophesie, and the 2. yet they seek me daily, and delight to know my wayes, as a Nation that did Righteousness and forsook not the Ordinance of their God, they ask of me the Ordinances of Iustice, they take delight in approaching before God; any man according to Morall knowledge, would surely have thought that these people were a very Conscientious & exact sort of Professors, what could be more expected of them, then to delight to know the waies of their God, and not to forsake the Ordinance of their God; but to walk in the same Ordinances as a people
that

that did Righteousness, and performed the way and delight of their God ; surely men would have such Professors as these were in great esteem in these dayes, and they would not a little boast of themselves, if such a sort of Professors there were that knew absolutely , that they observed the Ordinance of God exactly in the true prescribed way of Worship as to men, yea these notionalists did think that God did not do them Iustice, in not answering their prayers, according to what they did desire , as you may read in the third verse of this 58. Chapter ; Wherefore have we fasted say they, and thou seest not, wherefore have we afflicted our Souls, and thou takest no knowledg ; these people were confident that they were the people that God must own, by reason of their keeping the Ceremoniall part of the Command of God ; but the Prophet comes to shew them in the next words, that this was not the service that they should rest in , which only was but the outside or seeming part of a true Religion, and nothing of love, which ought to be the substance of every professors Zeale, and these people wanting that part of Religion, became oppressors, and joyned themselves by consent to the Dragon, or whore that shall ascend forth of the bottomless-pit , in the subtrill hue of the Serpent, to make war against the Witnesses ,
and

and to slay them as this Prophet doth plainly discover in the 59 Chapter and the 14 and 15 verse, he complains there of the Wickedness of this people, and mourns for the decays of truth, he sayes Judgment is turned away backward, and Justice standeth a far off, for truth is fallen in the streets, and equity cannot enter, yea truth faileth, and he that departeth from evill, maketh himself a prey, do but compare this portion of Scripture with Christs words, *Mat. 24. 10. 12.* intimating what shall come to passe in the latter times, when the Witnesses are to Prophecie in Sackcloath, and also to be slain saith Christ in the tenth verse, *And many shall be offended in me, and shall betray one another, and shall hate one another, & in the twelfth, And because iniquity shall abound, the love of many shall wax cold;* whenever iniquity and hatred shall abound in any person, place, or Kingdome, Justice, Equity, Truth and Love must needs suffer and wax cold in that place, person or Kingdome, the which it is said to do before the coming of Christ, as if you do but please to observe Christs word in the 22 verse of the 24 Chapter of *Mat.* you will plainly find that the world is like to be involved in sin before his coming, and at his coming to Judgment, Christ expresseth there, That except those days should be shortened, there

there should no flesh be saved, but for the elect sake those days shall be shortned; it is like to be a sad day, with those that will not beare the Image or marke of the beast which is like to be tendered unto them in those days, when these things shall come to pass, though questionless God wil keep up the hearts of some small particular number to manifest his name to the greatest opposers that may be, or can arise, yet the multitude of the worldly will not mind what is coming upon them, though they see the leaves spring never so fast, yet will they not observe, that the Summer is nigh, even as Christ instances in the 37, 38, 39. verses of the 24th. Chap. *For as the days of Noah were, so shall also the coming of the Son of man be, for as in the dayes that were before the Flood, they were eating and drinking, Marrying and giving in Marriage, untill the day that Noah entered into the Arke, and knew not untill the Flood came and took them all away; so shall also the coming of the Son of man be, so that our Saviour Christ doth absolutely confirme that the Scriptures or his word and testimony shall both mourn, and be as it were dead also to the apprehension of men before the end of the world, and not only that the substantiall part of it must seemingly die, but it must die or suffer under the notionall termes of Religious zeale,*

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as

as it is evidently marked out to us before hand in the 16 Chapter of *Iohn* and the 2. *and they shall put you forth of the Synagogue, and whosoever killeth you, will think that he doth God good service*; so that you see that darkness will rule predominantly at that time, and the substance of Religion will mourn for its being persecuted by the shadow, it is a sad disease when once it is gotten, so far as to infect the Nerves and Arteries, yea it is as much to be feared as a dangerous wound, and I fear we are many of us guilty of the effects that produced this sore; therefore let us beware that we do not let it gangreen before we seek forth for cure; O let me intreat you to look to your Souls, and do not set too slight a prize upon the goodness of God in these our days, for his exceeding forbearance of us who have had so eminent an appearance of Gods love & goodness to us, in continuing these meanes of mercy and instruction to us, when we have slighted it, as in respect of what wariness we ought to have walked in, God may justly tax us of known envy, whereas we tax others of Ignorant zeal; O let us strive to gain the Conquest over ignorance and envy, by our exact walking in love to the Commands of Christ, and to the well being of the whol Creation, for that is pure Religion and unde filed, *to feed the hungry,*
and

and Cloath the Naked, and to set the Captives at liberty, and to plead the Cause of the Needy, and to deal the same bread to others, that we would have them deal to us; and whosoever doth neglect the performance of these things, will cause truth and mercy to mourn, and will gaine to himself the Judges displeasure, for it is not every one that crys Lord Lord, that shall enter into the Kingdome of Heaven, but he that doth the will of my Father which is in Heaven, although they may say that they have eaten in his presence, and taught in his streets; yet he will pronounce that dreadfull sentence, depart, I know you not, for it is Justice and mercy that will either clear you or condemn you in that day; for if mercy do not involve you in its armes, then Justice will sease you as its prisoner, and so deliver you up to Judgment, and happy will it be with those that have made mercy their Sanctuary, where it will rejoyce over Judgment, and not Judgment over mercy, where they may sing in that melodious harmony, O Death where is thy Sting, O Grave where is thy Victory; this will be the Conquest that we may gaine by our love to the Commands of Christ, who hath promised to leave all men void of excuse, for not believing his second coming to render to every man according to his works, and where it will

be proved, that every man had a tallant lent him to improve for the honour and glory of his Lord and Master, and that that servant that had but one Tallent, had as punctuall knowledg that it was a Tallent that he received, as he that had five lent him, God doth not lay impossibilities nor unreasonable tasks upon any, but as I have shewed you before, he hath left you a guide to walk alone by, yea if you will accept of it for your instructor; but if you refuse to hear its voice, and to accept of its instructions, then will that little that you have, be taken away and given to him that will improve it better, Mercy will not lack opportunity to meet you in the love, if you will but meet him there, where reason will inform you which is the way to your eternall and everabid-able rest.

3. There is a three manner of ignorant zeal that may cause these Witnesses to put on Sack-cloath, and this is commonly termed rigorous or envious zeal, for as there is a known envy, so there is an ignorant envy, and here indeed both ignorance and envy meet, or become one in their work of Persecution, as Justice and Mercy meet in love, for the instruction of those that will obey their voyce, and this ignorance and envious zeal doth cause the Witnesses to mourn, by reason of the afflictions that cease
upon

upon them by and through a unity that is between them, and all others that are or may be afflicted in any manner of way for professing the name of Christ, as the Apostle *Paul* instances, *can one member of the body be afflicted, and the rest not suffer with it*, and as the Prophet *Esay* expresseth in the 63 Chapter of his Prophecie and the ninth verse, he intimates there, that there is such a unity between God and the Soul of a believer, that God is said to suffer in what he suffers, speaking there of his people *Israel*, he says in all their afflictions he was afflicted, and the Angell of his presence saved them; so that as I said before, by reason of the unity and oneness that is between the Scriptures, and the obeyers of them, the Scriptures may be said to mourn whenever any affliction is inflicted upon any obeyer of it, for obeying the will and mind of Christ, and these are many times persecuted by ignorant zealots as the Apostle Instances of the Jews, for had they known it, they would not have crucified the Lord of glory, and this is instanced again in the 13 of *Acts* and 27. for they that dwell at *Jerusalem*, and their rulers, because they knew him not, nor yet the voice of the Prophets which are read every Sabath day, they have fulfilled them in condemning him, this is the ignorant Zealots voice to persecute and destroy others, because they will not be conformable

to what they imagine is true and right, or ought to be worshiped, as they conceive this did at first arise from that pride in *Cain* that envied his Brother, for Gods loving of him, and so hath run through the loines of *Eſay*, *Pharoh*, and *Nebucadnezer*, it not having run its race fully, yet, it begins to spring anew, and would faine flow forth in all ages; you may easily discover it, if you are not Captivated in the powers of darkness, for its voice is to cut off all those from the face of the earth, that shall any waies bear testimony against their unreasonable and unjust actions, a small portion of this you have brancht forth in the seventh of the *Acts*, and the 54 concerning *Stephen*, *when they heard these things they were cut to the heart, and gashed on him with their teeth; Stephen* having explained unto them the evil of their doings, they enraged and stoned him, but *Stephen* doth not desire any of acquaintance to regulate his cause by a morall Law, though he was stoned contrary to the intent of the Law, but rather mourns for them, and prays for them, desiring God to forgive them, urging it as a motive for God to forgive them, for they knew not what they did, as you may read in the last verse of that 7 Chapter, *and he kneeled down and cryed with a loud voice, Lord lay not this sin*

to their Charge. This is the voice of the Lamb, who desireth to suffer whatever shall be inflicted upon him for the name or truth of Christ, rather then to seek for revenge, or his afflicters harm, for that is as contradictory an enemy to the voice of the Lamb as can be invented; for though all the wilde Beasts of the Forrest do hunt and roare after him as their prey, yet he seeketh not to oppose them, or make War against them, unlesse it be by his innocency and patience; but rather seeketh a sustenance from the peaceful meddow, there to take its repose and delight screening it self forth of the exterior and beggerly rudiments of the Babylonish principle or Image into the Divine Mantion, Pallace or Station of Wisdom, where it attracteth to it self a knowledge far transcending the imaginary fancy of worldlings; for whereas they pry after the scituation or building up of *Esan* the subtile Hunter, *Jacob* is feeding the Lambs in the Meddows, for if you follow *Esan* you will chase the Hart, but if you will approve your selves to be Sons of *Jacob*, you will endeavour to the utmost of your power to maintain the interest of the flock, and to feed the innocent Lambs, with innocency and purity; this is the station of the Lambs followers, and he that hath his mind truly fixed and grounded in the substantial and real part of true zeale, his mind cannot but attract

tract, and draw truth and verity into the oneness of his desire, or Spirit, that is or will be as natural for such so to do, as it is natural for the Load-stone to draw Iron to it, though I suppose the one may work more by sympathy then the other, even as the mind of those that have their portion in this peculiar and unfathomable Center, whose minds onely Issues forth, and retires back from its progresse, by the chariot of love, where it gathereth a sufficient quantity of sustinance for it self to feed on, yet before it granteth admittance of any diet, it tryeth it by the two Cherubims of truth and equity, that it may assure it self whether it be any of the fruit of the Tree of Life or not, which if it be, then will reason instruct him to plant it in the Garden of content, in the midst of moderation, that so it may be ready for its nourishment at a time of need, and that it may be preserved from the unsavory frequenting of the infective quality, the which, if it be any waies countenanced, will quickly grow predominant in their cogitations, and so seek to attempt the poysoning thy choice plants in thy more worrhy vineyard, and so be inticeing thy mind forth of the nourishing streams of perseverance, into the dark tincture of destruction and ignorance; this is the ravening or Wolvish spirit, which hath cloathed

cloathed it self with a pretended zeal to persecute, or to kill all the Lambs of the flock of Christ; this is that Spirit by which all the Prophets have been persecuted, as you may read in that 7. of the *Acts* 53. and also by which *Saul* persecuted the Church of God, as he expressed, *Philippians* 3. 6. and also the same Spirit by which King *Saul* did break the Promise, League or Covenant that *Israel* had made with *Gibeon*, as you may read in the 2 of *Samuel* 21. 2. *Now the children of Israel had sworn unto them to let them live, and Saul sought to slay them in his zeal to the children of Israel and Judah.* Many people would highly commend such an action as this, for a King to have such zeal for his people or family, surely they would adore the actions of such a one with great applause, what *Sauls* love & zeal so great for *Israel*, as to seek their revenge on *Gibeon*, for *Gibeons* treachery to *Israel*, in inticing them with a false report, to enter into Covenant with them; the description of which you may read in that 9. Chapter of *Joshua*, the which without question might passe for a sufficient provocation to provoke *Saul*, seeing his zeal was so great for *Israel*, that he seemed engaged by his honour, to seek his peoples revenge upon so treacherous a people, who had offended God in belying the truth

truth, in saying, that they did not live amongst them, as you may read the whole manner of the engagement in that 9. Chap. of *Joshua Israel* might have pleaded, that though they, did enter into Covenant with them at that time, & they was overswayed by their Princes to let them live, yet their resolution, though it was such, is now altered by their seeing an evil in it, nay I will appeal to the conscience of those that have accounted themselves in a far higher favour with God then ever *Saul* was, whether greater Loosness then this might not a slip with a plausible passe, either in private or publick, but however, to forewarn all others how they offend God in this nature under a pretence of zeal or Religion. I will manifest unto you the effects of *Sauls* zeal for *Israel*, that you may plainly see, that what ever you act that is not morally just, cannot be spiritually good, though some of eminent parts in other things, have not only allowed the breaking of moral promises upon spiritual accounts, but have promised them security in so doing, this is not a rest for any Son of *Zion*, to stay himself on, as any sure foundation, for God will never leave afflicting or chastising his people for such things, till he hath manifested unto them, that the *Babylonish* garment is not only amongst them, but he will afflict them till it be
burned

burned or destroyed : and truly it is like to be very sad with those whom God shall leave chastising, before the evil that they have committed be cast forth of their minds, it must needs argue that Gods love hath been dejected and is departed from their presence, for God will not depart from afflicting *Israel* till *David* had made the League firm again with *Gibeon*, though these people had as much to plead that they broke their League upon a spiritual account, as any I think can have since their days, as I have expressed in my *Jerusalems glory*, to which I shall refer you, and proceed to the effects of *Sauls* breaking the Promise or League with *Gibeon*.

First, *Saul* is slain upon Mount *Giboah*, after his death, his people are divided and fall to War amongst themselves, and after they were united by *David*, yet there remaineth a dissatisfaction in Gods Justice for their breaking their promise with *Gibeon*; and a Pestilence is inflicted upon them three years, year after year. It is not *Sauls* death that could appeale it, till *David* enquired of the Lord, what it was that so much displeased him, and caused *Israel* to be infected, that this wrath would not be turn'd away from afflicting them? The answer you have in the 1. verse of that 21 Chapter of *Samuel*, it was for *Saul* and his bloody

bloody House, because he slew the *Gibeonites*, and when *David* knew the occasion, he desired to know of the *Gibeonites*, what it was that would recompence them for the injury they had sustained by *Sauls* breaking the Covenant? and they desire neither gold nor silver, but seven of *Sauls* Sons to be delivered to them, whom they took and hanged, and so Justice became satisfied, and mercy met them in repentance, and the Pestilence ceased, and God becomes their Defender again. One would think this should fear those that have any love to their own Souls, lest torment should seize upon them.

I hope the ignorantest of men will somewhat consider with themselves, what will become of them in the latter end, (or in time to come). Let them but sit down and consider with their own hearts, what great crimes they have committed, and what a great wound this one offence did make in *Israel*, for their not laying hold upon repentance till Justice was put in execution: even so let me entreat you to be wary of your carriage in these days, that you do not offend the Lord, and provoke him to anger by your zealous institutions in such a day as this is, lest he bring a famine upon us, as he threatened to do in the time of *Amos*, for the ignorant zeal that they professed, the description

scription of which you may read in the 8. of *Amos* and the 11. *Behold, the dayes come saith the Lord, that I will send a famine in the land, not a famine of bread or of thirst for water, but of hearing the word of the Lord;* the reason of the Lords being moved to this hight of fury was their storing up of violence and robbery, as you may read in the 3. of *Amos* and the 10. verse, *and for their injustice toward the poor,* for which he had afflicted them with scarcity of bread, and yet they would not return to him, nor to the waies of truth, as you may read in the 4. of *Amos* and the 6. and so forward to the end of the Chapter, says the Lord there, *And also I have given you cleanness of teeth in all your Citys, and want of bread in all your places, yet have you not returned unto me.* So that, as I said before, it is the Lords pleasure to inform those people, that will be informed of his displeasure.

First, By intreating them to return by his Prophets, and by his revealed word, but if they will not hear him there, then he will speak to them in chastisements, and corrections of the body, and if they will still forbear, yet the mercy of God doth many times so far prevaile with Justice, to wait in the forbearance of God a little longer, and so it works upon the mind, by afflicting that with the
want

want of its usuall food , that so we may come to di'cerne the displeasure of the Lord against us, all these instructions proceed from the mercy seat , but if none of these will work upon our minds, then mercy is enforced to yeild up its assumption unto Justice, and so Justice seeketh its just revenge by issuing forth into judgment, the which produceth weeping and gnashing of teeth , these are the effects of a peoples forsaking their God by Idolizing an imaginary way , or fancying a worship only in the shew or Cerimonies , as you may read of these Jews that observed the new Moons and the Sabbaths, and the Songs of the Temple, as is expessed in the begining of the 8 Chapter of *Amos* , but the Prophet laments over them, and pronounceth a woe against them for the evil of their actions, as in the fourth verse , *Hear this , O ye that swallow up the needy , even to make the poor of the land to fail; saying, when will the new Moon be gone, that we may sell Corne ? and the Sabbath, that we may set forth Wheat making the Ephah small, and the shekel great, and falsifying the balances by deceit, that we may buy the poor for Silver , and the needy of a pair of Shoes, yea & sell the refuse of our Wheat that was Israels desire it seems at that time only to walk in the seeming Ordinances of the devine Law , and also in the seeming statutes of their morall*

morall law , supposing it no rigor nor breach of
 the Law of their Land , that they acted and
 so they could not believe that they were offen-
 ders , for they had such a zeal for God , as to
 observe the new Moons and the Sabbaths , and
 the Songs of the Temple , which was as much
 of Religion as they found expressed for their
 duty in those days, but they had forgotten *that*
they should love their Neighbour as their self ,
 so that as they thought they were perfect per-
 formers of the Law , they were perfectly dis-
 annullers of it in their duty toward God and
 man ; I fear there is too too many such Zea-
 lots in our time, who if they enquire and have
 a surety , as they think that they have not of-
 fended the morall Law of the Land, they value
 not the offence of Conscience toward God ,
 supposing themselves safe enough , as if they
 had rather speak a hundred words of falsity to
 provoke the just God to wrath , then to speak
 one whereby the Law of a Land may call them
 offenders, not that I would advise any man to
 break the Law of a Land, either in word or deed
 if it may stand with the truths of God ; but
 that which I speak chiefly to, is, that men seem
 to be terrified more for fear of the Laws of men
 taking hold of them , then for their offending
 the Laws of God , I speak not this to shame
 any , but rather to admonish all to take heed
 that

that they do not become breakers of both in one ; these Jews that I mentioned in my foregoing words , did suppose they were in a very safe Condition, in that none could tax them of their being guilty of the Lawes of the Land, nor of their not observing the Ceremonies and Rites that were instituted for them to Worship God in , for they were as *Paul* sayes, *Philip* the 3. and the 6. *touching the Righteousness which is in the Law blameless* , but when he came to know Christ , he understood he was at a loss in trusting in these things, and in depending in the shadows of things , and neglecting the substance which teacheth them to persecute and to destroy others, rather then to love and nourish , as *Paul* instances in that sixth verse of the third Chapter of the *Philip*. before mentioned , this is a wounding or slaying of Mercy and Justice , and the unthroning of the soul from its delightfull station of Divine Wisdom , to be involved and wrapt in the exterior and beggerly allurements of the world, the flesh and the Devil by consenting to which , it attracteth to it self a fancied loftiness and pride, supposing it self able enough to raise or build hie Towers or Fabricks of safety to scituate it self in, where it will not abide the instruction of that intelligencer that stand knocking at the door as an Agent or Messenger

ger of love sent from the mercy seat of the preserving and uniting principle of peace, but will rather adhere to the exterior institutions of the customary worldlings, and not to be reprov'd of that, as I remember the Prophet *Micah* doth express in the second Chapter of his Prophecie, and the sixth, concerning *Israel* who were given up to this blindness of zeal, and would not be reprov'd of it, *Prophecie not say they to them that Prophecie, they shall not Prophecie to them that they take not shame*, it appears that these Prophets might Prophecie in those dayes, so that they did not Prophecie unto them, or of them, and the reason was because they would not be discovered to be what in reality they were, as it is a usuall thing for all wicked men whatever to take no delight in any thing that strikes at the destruction of any one vanity that he doth commonly make use of for the exercise of his fancy, nor to be reprov'd of those things that it may be his Conscience may tell him many times he is guilty of; this was that zealous persecutor that persecuted the Church of God in all ages where it had any face of morall authority to assist it, as all the Prophets and Apostles have experienced by their sufferings, because they did refuse to become Actors upon the stage of Hypocrisie, and deceit, and did reprove others for their ungodly acti-

ons, as you may read all along the Scriptures, this was that that caused *Jeremiahs* imprisonment, and *Zachariahs* death, and *Christs* dejections and death, terming him a mad man, a breaker of the Sabbath, a Wine bibber, and a freind of Publicans and Sinners, and to say that *Eliab* was a troubler of *Israel*, I might instance *Abell*, *Abraham*, *Lot*, *Sampson*, *David*, *Jobe*, *Esay*, and all the rest of the Prophets and Apostles; but that I suppose many of you are not ignorant of it, how they were persecuted dejected and despised for their love to those people, amongst whom they lived, it is a sad omen of a sad infected Conscience, when it will not abide the reproof nor instructions of equity and truth; it is much to be feared that heart will faint when it comes to the tryail of the spiritual God, for that is an undeniable maxim in Religion, that if any professor once begin to slight reproof by their being puffed up with the pride of heart, the end of that man is much to be feared, for the Righteous beareth all things, and suffereth all things, as it is instanced of *David*, 2 *Samuel*, 16. Chapter, from the 10. verse to the 14, concerning *Shimei*, cursing him, he answers, who knoweth but the Lord hath sent him, and bid him curse him, therefore he suffereth him to proceed till he had ended what he had to say againe *Hezakhiah*; he reads *Rabshekehs* reviling Letter, as you may
read

read in the 37. Chapter of *Isaiab* and the 14. and *Hezekiah* received the Letter from the hand of the Messengers, and read it, and *Hezekiah* went up to the House of the Lord, and spread it before the Lord; he doth not go in the height of his spirit to deject and reprove the reprovor, but goeth to the Lord to ask Counsel of him, and to desire that his name may be glorified, and his truth advanced, and doth not dare to revile where God doth not, as *Balaam* expresseth in that 23. of Numbers, and the 8. *How shall I curse where God hath not cursed, or how shall I defie, whom the Lord hath not defied?* no the people of God are fearful lest, God should deal with them according to the strictness of his Justice, knowing that their offence hath deserved it at his hands; but those that seem to be Zealous when they countenance any one vanity they will not abide reproofe for it. O do but consider with your selves what it is that will not abide reprovings! surely it is not of the spirit of God, for that is gentle, and long suffering, no, give it what terme you will, it will prove to be no better then error, for the proof of this you may see it verified, in the 36. Chapter of *Jerimiah*, and the 23. concerning *Jehojakims* being terrified at the words of the Lord, sent by *Jeremiah* and *Baruch* unto him to reprove him of his

errors, but he takes it and burns it in the fire, I it would destroy his vaine and his lustfull desires to adhear unto that; no it seemed to him as an enemy unto his delight *even as Ahab said to Eliab, hast thou Found me O mine Enemy* 1. of Kings, 21. and 20. this was he that is said to be the troubler of *Israel*, but it proved that he was a lover of *Israel* and *Ahab* a troubler; but that is a terme thought good enough for these that shall tell them of their wickedness, and to feed such a one with bread of affliction, and water of affliction, *even as Micai* was by *Ahab* for his love to the truth, because he would not prophesie a false Vision unto him, in telling him that if he went to *Ramoth Gilead*, he should not prosper, as you may read in 1. of Kings Chapter 21. 27. this cheifly hath its derivation from the pride in a mans heart, of the greatness of his name, wealth, or actions, that produceth such a forgetfulness of his strength and knowledge, by which he suppresseth the truth by his exalting himself into an imaginary throne of selfconceitedness, of his own building or fabricating there, to bid his soul take its rest, for there is an appearance of much good laid up for it there, but whilst he is crying peace peace unto his Soul in this station, sudden destruction seiseth upon him and ruinateth it for ever, this rest may well be compared to that rest that *Israel* did assume to themselves

selves in the time of the Prophet *Micah* in-
 stanced in the 2. Chapter of his Prophesie and
 the 9, 10, 11. verses where the Lord complains
 that the Zeal of the Prophets and people had
 taken away his glory for ever, therefore the
 Prophet invites them from thence, saying arise
 and depart, for this is not your rest, because it
 is polluted, it shall destroy you with a sore de-
 struction; this was a sad time with *Mica*, and
 all those that kept in the truths of God, when
 the Multitude would not abide the true in-
 struction nor reproof of the Prophet *Micah*,
 who became so much a desirer of their Souls
 health and welfare, but they were given up into
 the voluptuous pride & vanities of the World,
 and to oppression, injustice, and Idolatry, and
 drunkenness, and they had rather follow those
 that Prophecie liberty unto them in such things,
 then to adhear to any that should reprove
 them for so doing, as you may read in the 11.
 verse, if a man walking in the spirit of falshood
 do lie saying, I will Prophecie unto thee of
 Wine, and of strong drink, he shall even be
 the Prophet to this people this was the rest
 that *Israel* did take its repose in at that time,
 and I wish it may not be truly applyed to a
 generation, since then, I will appeal to every
 mans Conscience, whether this sin hath not
 had a pass granted for its true progre^e or re-
 mittance

admittance with many ; if any such there were that have been guilty of this crime , and are dead , I question not but they have given up their account for it , if any living , I hope the Lord will shew them so much of their own folly , as not to teach others by their own actions ; to walk so prophainly and loosely as to defame the God, that they profess themselves by words to be followers of knowing that it will prove the worst of, speaches or words that any man can utter in the end , to Preach or Prophecie his own destruction , for know this that thou that teachest another , do'st either teach or condemn thy self , for what greater witness can man have as to the discovery that he discernes , but words or actions , though God tryeth the heart also, yet let this be your observation, that if the streames are bitter, the Fountain cannot be sweet , every Creature of God is good in its nourishing quantity and quality , but if you exceed that you will break the two staves of beauty, and bonds wherewith you ought to feed the flock of Christ , *Zechariah 11. & 7.*

4. here is a fourth manner of zeal, that may be said to break these two staves of beauty and bonds , or cause justice and mercy to put on Sackcloth, and this is a negligent , or rather a wilfull peircing of them , thrice happy is he
that

that is not any ways guilty of this Crime, so as to sin against knowledg, all sin is evill & destructive to the well-being of a soul, but to sin after that they know it to be sin, this is as much as if a man should seek to fortifie himself against the Lord, to oppose and overthrow him, as to what he is in his manifestations or outgoings, and those that shall any waies seek to overthrow the Lord, or imprison his truths knowingly within the vain & fleshy hearts, crucifying the Lord of glory daily or afresh, as the Apostle instances in that sixth of the *Hebrews* and the sixth, it seems impossible of restoring such again to the anexion of Christ, or the unity of his truths, but the wrath of God is provoked, and may be feared wherever any such guests are entertained, as the Apostle *Paul* instances in the first Chapter of the Epistle to the *Romans*, and the 18, and 19. *For the wrath of God is revealed from Heaven against the ungodliness of men, who hold the truth in unrighteousness, because that which may be known of God, is manifest in them, for God hath shewed it unto them, and as you have it more plainly in the 21. verse, Because that when they knew God, they glorified him not as God, the Apostle urges it as a guilt that draws the wrath of God upon us, if we become negligent and willfull disobeyers of Gods com-*

mands, yet I fear the greatest sort of professors have some guilt to answer for in this thing, for the not hearkening to the voice of the Prophets, to walk and act according to what is manifested unto them, as indeed it doth too manifestly appear that the generall part of men do at this time seek rather to practise such devised and imaginary ways of worship, as will afford them most liberty to Cloak over, and hide their licentious and destructive wayes of acting from mens taking notice of it, imagining that to be a safe hiding place from the worlds taking notice of their evil actings, and so their credit will be upheld amongst men, and from thence will flow great applause, and what need is there for them to take further care whether the thing they do be good or evil, so that they can but gain profit and honour amongst men, and seeing they are bad freinds to abide or live together, it is very likely one will faile, for no man can serve two Masters, but one of them must be neglected, therefore if I must part with one, it is better to part with truth then to part with my honour and applause amongst men; for if I ear as to the laws of God, I can repent of that hereafter, but if I should loose my estate, honour or applause amongst men, it would be a hard matter to regaine that again, and seeing I can repent
of

of my sins, I may keep my estate too, as it is a general maxim amongst men, of two evils to chuse the lesser, which maxim is expedient if truly interpreted; but to interpret it thus, that it is a lesser evil to deny the Lord and crucifie him daily by our unjust actions, in denying the truth, and in falsifying oaths and engagement, rather then hazard the loss of their estates, honour, or applause: pardon me to think this to be the lesser evil, and in truth any one might look upon me as a great enemy to them, if I should condescend to such interpretations, if they should be guilty in any such crime, but I will rather seek to admonish such to bid all such guests adew, and not to give them any entertainment within their breasts, least they procure a worse sore, for do not mistake your selves, every beleiver is bound to the Lord by Obligation, at his first entrance into the true profession of Religion, in which as the Apostle says, was become one with him, and it is not that no Oath can be made, as many think it cannot, & are absolutely perswaded without calling Gods name so as by the name, whereby he created mankind, which name is God, for if you say in truth, truth is an attribute of God, and such a one as he is pleased to state himself to be in the nature of, as he is
said

said to belove, therefore whosoever doth act
 falsely, or unjustly, doth deny that unmoveable
 and unconfineable, and ever abidable God in his
 manifestations or discoveries, for no one can be
 said to bring God to witness any thing, as he
 is said to be unsearchable or unconfineable, or
 in his Center, but in his manifestations, and
 there it is that he is discerned to be a God of
 love and of truth, for no one can be said to
 enter into Covenant with any one, unless it be
 discerned by him what it is that he engageth
 himself withall, for a unity consists not of ig-
 norance, but of knowledg, and herein was it
 that *Israel* is said to swear at their entering in-
 to Covenant with the Lord in Mount *Sinai*,
 upon the falsifying of which Oath, the Lord
 is said to afflict them, as is instanced in almost
 if not all the Prophets, the summ of which you
 have expressed in that 24 Chapter of *Exodus*,
 and the 3 and 7 verses, *And all the people an-
 swered with one voyce, and said, all the words
 that the Lord hath said, will we do, and be obe-
 dient*, and so likewise in the seventh verse,
*And they said all that the Lord hath said, will
 we do, and be obedient*, this would seem but a
 kind of a small petty promise with many pro-
 fessors in our time, and that to men, and not
 to God, for the ingagement that *Israel* ingaged
 to, was to *Moses*; for they durst not appear
 before

before God, so as to speak with him face to face, but yet whatever is spoken in his presence, and he taketh notice of it as spoken to himself, even as he instances by the Prophet *Jeremiah* in the third Chapter of his Prophecie and the 14. *Turn O backsliding Israel saith the Lord, for I am married unto you, and I will take you one of a City, and two of a Family, and I will bring you to Zion;* the Prophet instances the marriage to be compleated by such Oaths or Condescensions of the mind, and seeing the Lord was married unto them in the time of their Union, or engaging, and they were now returned from their engagement to deny the Lord to be their Husband, or instructor, yet the Lord doth still patiently wait, and desire them to return and meet him in their engagement or marriage, lest he poure his fury down upon them, and destroy them, but to shew himself to be a mercifull and loving Husband, he intreats them to return again unto him, as is instanced in three places in this third of *Jeremiah*, in the first verse, the Prophet instances it by a comparison, comparing it to the engagement between a man and his Wife; *They say, if a man put away his Wife, and she goe from him, and become another mans, and he return to her again, shall not that land be greatly polluted, but thou hast played the Harlot with*
many

many lovers, yet return again unto me saith the
Lo. d. and so again in the 22 verse, *Return ye*
back sliding Children, and I will heal your back-
slidings; I suppose it needless to instance any
 more Scriptures for the proof of this, it being so
 frequently known by all that mind the reading
 of the Scriptures, that God doth look upon any
 beleiver that once hath appeared in the true pro-
 fession of true grounded zeal, as in union oneness
 or marriage at that time, & he is accounted as a
 breaker or Falsifier of their bonds of marriage,
 if he ever revolt from that profession of faith,
 grounded, as I may so say in him, by that Unity
 and faith in believing that God is able to
 save to the uttermost those that come in
 that way to him; and indeed shall I deal
 plainly with you, I must needs confess I
 am of the judgment of *Zocrates*, the Heathen
 in this perticuler, that any one word spoken
 moderately upon any weighty business as to end
 any Controversie, or begin, or effect any en-
 gagement, as an oath before God, though
 words are but a discovery to men, what it is
 that the heart hath engaged to, or ought to
 engage in before God, before the word ought
 to be uttered, for if the tongue do not answer
 to men what is done before God in the heart,
 which no man can know assuredly whether it
 be so or not; yet God knowing the reality of
 the

the mind ; and knoweth that whatever doth not agree in the intention of the mind , with the expression of the tongue, is but a falsity before God ; I shall make use of the Apostle Pauls Argument to confirme , this unto you instanced in the 10. of the *Romans* and the 10. *for with the heart man beleiveth unto Righteousness , and with the mouth confession is made unto salvation,* and in the 11. for the Scripture saith , *whosoever beleiveth in him shall not be ashamed,* so that as I said before, the words of men before God are cheifly concerned in heart , whether they are of falsity or of truth , and in the utterance to men for the use of the tongue , is to declare the work of God in the heart , and to manifest unto others what the Lord hath done for us or for others.

But this not being usually repeated amongst men , will be apt to be darkned by the Customary uses or orders in a land or place, concerning what others think or have thought an oath to be ; but as for my own part, I finding such a charge upon my spirit to speak what the Scriptures do manifestly declare to me to be an oath, or what it is that God doth take notice of in the Scriptures to be an oath, that I shall not stand to take notice what it is that others conclude, but rather lay down my mind , knowing that I must answer for what I here shall manifest

fest, and not others; it is my Soul that will have the proportionable account either in torment or in joy; this really considered with all men, would certainly advise them to be wary what they say or do, and least I should seem to leave this peritculer not fully opened I shall give these two instances of Scripture, and so shall leave it to your consideration, supposing that if your Consciences are not seared with the common traditionall customes of men, you will somewhat perceive it; the first is in the fourth Chapter of the Prophecie of the Prophet *Jeremiah* and the 2. *And they shall swear the Lord liveth in truth, in judgment, and in Righteousness*; and if you do but mind the following words in the third verse, these peoples swearing is termed to be a matter of action in the heart in returning unto the Lord, as the Prophet tells them; *break up your Follow ground, and sowe no more amongst thornes*; it is a uniting of the heart to a lovely obedience of the Commands of God, that causeth a Union between Christ and a believers Soul; and not a matter of words only, for the Jews, as Christ said, expressed that they themselves would follow, so that the heart of men being known before God cannot deceive him, though the tongue may deceive men; for he knoweth before we speak, what is the intention of the heart,

heart, the second is in the fifth of *Jeremiah*, and the second, *And though they say the Lord liveth, surely they swear falsely*, the Prophet urgeth it as a false Oath in saying the Lord liveth, and that was by reason of their manifold wickedness, in that there was not a Righteous man found in the City, to deliver it from the execution of Gods Justice, and herein are our words with men accounted Oaths with God, in that the tongue is or ought to be the true discoverer of what is in the heart, for God doth not like man, command more truth in one word then in another, though one may be easier pardoned then another, by reason man may sin against knowledg, in saying that that he knoweth is not true, and this is a member of that society that persecuteth the true discoveries of God, and do but mark what the Apostle *Paul* doth discover of these wilfull offenders, in the tenth of the *Hebrews*, and the 26. and 27. *For if we sin wilfully after that we have received the knowledg of the truth, there remaineth no more sacrifice for sin, but a certain fearfull looking for of Judgment and fiery indignation which shall devour the adversaries*; thus you see what a certain assurance you have of Gods displeasure, if you fall into sin wilfully or against knowledg, yea in such a nature that he seems to deny us as it were for to be worthy of

of receiving the former mercyes that he hath bestowed upon us , for seeing that we have not prized the mercy of God when he hath not only tendered it unto us , but made us heirs of it by knowledge also ; I say , if we then come to account it as an unholy thing by our unjust actions in not walking up to that light that we have received , but give heed to the deceitfull inticements of this world , we shall afflict and peirce the Witnesses , and do despite unto the spirit of grace, as the Apostle *Paul* expresseth in the tenth of the *Hebrews* , and the 29. it is said there that those that have wilfully and negligently erred in giving over their minds to work, that that is an abomination before God, after they have known what it is to act truth in obedience to the will of God , and those to fall away in denying what they have known to be true, it will be a hard matter for them to Conquer that licentious, destructive, and diabolical guests. for after that he doth grant him admittance knowingly, he hath as it were given all power of Conquest forth of his own hands, and disabled himself of making opposition, as Christ instances in the twelfth of *Matthew*, and the 43, 44, 45. verses , *when the unclean spirit is gone out of a man , he walketh through dry places, seeking rest, and findeth none ; then he saith, I will return into mine house whence I come out,*

out, and when he is come, he findeth it empty swept and garnished, then goeth he, and taketh with himself 7 other spirits worse then himself, and they go in and dwell there, and the last state of that man, is worse then the first.

Do not mistake your selves my indeared friends, for of whomsoever a man is overcome, of the same, he is brought into bondage, for our souls stand as it were in *Eden*, or the Garden of freedome, at their first moving into this life, where we have the two manner of fruits presented before us, and reason or discerning brancht forth in its perfect lustre, whereby we may clearly see the obedient part and the disobedient part. now God having left us reason as a guide or Watchman; so that so long as we eye the Commands of God, and reach after the fruits of obedience, we shall see the Tree of life in the mid'st of the Garden; but if we consent to the voice of the Serpent, and gather of the fruits of disobedience, or knowledg of good and evil, then our portion will be without the freedome in the thick and dark situation in the retractive and degenerate calme, from whence we can fetch nothing, or no covering to cover our selves withall but Fig-leaves, with the which covering we shall be ashamed to behold the pure God in the face or

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love,

love, or to abide in the station of preservation; therefore the flaming Sword, or Gods Justice in defending the Tree of life, casts us forth into the Land of *Nod*, or fear there to participate of the various diet with the Children of the Bond-woman, till love rescue us by its interceding property, from whence mercy is produced; the effects of which manifested, causeth our soul to return to its essentiall worthy or beauty, there to arme it self with that Royall purity, as a robe of estimation then in its sight, whereby it attracteth to it self that undeniable balme of faith, to approach before the Throne of the ever-living God, with all boldness and confidence; this is the oyl that the wise Virgins have trimed their Lamps withall, that they may be alwayes ready when ever their Lord shall come; this is the Wedding garment, and whosoever getteth it on, will not be denyed entrance at the Wedding, where all the guests will be decked and arrayed in this manner; for without purity it is impossible to see God, as he is in his work of preservation or Creation, but he will rather appear to be a God of fury and indignation; and in that manner the Devils behold him, who tremble at his words, and if your hearts condemn you, God is greater then your hearts, but if your hearts condemne you not, then will
you

you have boldness to approach before him that Judgeth Righteously, but whensoever any man shall adhear to the voice of the Beast, false Prophet, or the Whore that sitteth upon many waters to follow her alurements, with a desire after the Garlick and Oynons of *Ægypt*, after they have tasted of the Milk and Honey of *Canaan* it is much to be feared that they will never have a desire to turn back againe into the Camp of *Moses* and *Joshua*, by reason of the tryalls difficulties, necessities, straights, wants, hardships, that the Lord will try & prove them withall in their Journey or way to *Canaan*; therefore they had rather to enjoy the Garlick and Oynons of sin, then to wade through so many difficulties and hardships to get into *Canaan*; this is a sad Omen of the peircing, and also a giving consent to the killing or slaying of the Witnesses, and herein is that impossibility manifested of their not being restored again to the waies of truth by reason of their involving themselves so deeply in sin and wickedness knowingly, so that it seems an impossibility of their ever desiring to become one with the Children of God in their sufferings; but sufferings seem too hard for them to undergoe, they could willingly eat of the fruit of the Vineyard, but the dressing of the Vine is too hard a labour for them, yea they could

lingly imbrace the Crown, but they do not care for taking up the Cross; they would joyfully take the gain, if some other would run the race for them; and all this fearfullness and faint-heartedness, or sluggishness ariseth from the former dejecting of the cheif motives that should stir and awake them from their destructive loosness called liberty, and these motives being imprisoned or Captivated in our deceitfull hearts, by all the vaine apperations of the Babylonish Whore, or Image, who terrifies the mind or will with a dreadfulness of the bitterness of suffering, and of informing them what joy there is in condescending to a oneness with them, and so the mind being at last deceived, it taketh up its rest in these dark tinctures of sin, and voluptuousness; for if there was a possibility of their being enlightened or insenced of the truth of their condition, there would be a possibility of their return into the state of salvation; for so long as God is God in his manifestations, mercy cannot loose its true vertue, nor love its balming quality, God cannot deny himself, but if the motives are imprisoned so cloosly, as that the mind become very sensible of their condition, then darkness grows more and more predominate, and then their hearts are presently hardned, and so, they never so much as look back, but persevere

severe on to destruction, and this proceedeth from a willfull or negligent peircing of mercy and justice at the first.

Thus having explained unto you wherein these Witnesses may be said to suffer by Zealots, or notionall zeal; I should proceed to shew you wherein they may be said to suffer by those that only walk in the rude principles of the Beast, and never so much as own Christs coming in the flesh, nor yet his power to be above the power or force of some other imagined Prophet; but I shall wave the speaking against such, it being so evident in all Christians apprehension, that the thing they act, is altogether an abominable evil; I shall therefore rather seek to instruct others, and them also, then condemne them at a distance, unless I was face to face before them, hoping that it is a needless thing to speak of that in this land; I shall therefore, having shewed you in part what sin is, and the fruits thereof, and how it may be said to oppress truth and obedience, proceed to shew you what Repentance is, and the effects that it produceth, lest any should mis-understand me in any of my fore-mentioned words.

True Repentance in generall is an amendment of life, or the minds laying aside, and abstracting from its self, all the externall and hu-

manealurements, and applying it self solely to the contemplation of the Divine and Omnipotent God, by aquitting and averting our mind from the multitudes of devices, and by bringing it into the substantiall essence of moderation; for the more our minds are brought forth of the excess and extreames of devises into moderation, the more Christian-like shall we be, and the more bright and glorious will be our Harmony, and we the more firmer in our union with God; thus I shall proceed to shew you the way to this Repentance, that so you may lay your foundation firme and unmoveable.

First, you must lay aside all envy, & seek a reconciliation with your Enemie, before you can bring an acceptable sacrifice before God; for he that bringeth envy, or hatred against his brother in his heart, what sacrifice soever it be that he bringeth, will not be acceptable; as Christ explaineth in the fifth of *Matthew*, and the 23, 24. *Therefore if thou bring thy gift to the Alter, and there rememberest that thy Brother hath ought against thee, leave there thy gift before the Alter, and go thy way, and first be reconciled to thy Brother, and then come and offer thy gift;* so that you see plainly, that it is in vaine to approach before the presence of God, before you have made a reconciliation
with

with your Brother; for otherwaies how can the word of God be true that teacheth us to pray, or performe our duty when we come before the Alter, that is desiring God to be in union or love with us, as we are with our Brethren; for envy, is as contradictory an enemy to God, as can be, for what is more contradictory to love then envy, and God is love, and he that dwelleth most in love, dwelleth most in union with God; threfore assure thy self of this stone when ever you desire amendment of life or true Repentance; not that I suppose a man can cause all his enemies to be reconciled unto him, for the Children of God are never without enemies, but he may cause his mind not to be at enmity with them, neither do I intend that any Child of God should become one with the wicked in their wicked actions, but not to envy any servant, or to prove unjust to him, knowing that to his own Master, he standeth or falleth, but to repay the most malicious of our Enemies love for their hatred, and mercy for their rigor; and herein wilt thou become a Conqueror, when thy enemy must enforcedly yeald himself overcome by thy love, for if thou findest that it is impossible to win him by instructions, then present unto him the terror that is like to fall upon him, that so thou maist leave him void of excuse, and thou wilt per-

forme thy duty, not fearing what man can do unto thee, for this is the greatest fear that need to possess thy brain, to take heed that thou keep close to God in his Commands, and then you need not fear what all your enemies can do unto you, for whether you will or not, you must trust God with your lives, and whether it be more safe to trust him with it in a good cause, or in denying him, judge ye why then should man fear appearing in the truth of God before any; if thou findest an assurance of Gods love to thee, I am sure thou wilt find it to be of more worth and value then the precious Rubies of mens inventions, try thy heart, and thou wilt find whether thou hast entertained the substantiall worthy, or the Ceremoniall shew.

2. There is a second stone that must be used in this work of Repentance, & that is purity by casting forth of the Vineyard all the unseemly plants of vice, and injustice, that do seek to make a spirituall murtherdome of the souls delightfull station of purity, and greives it by oppressing it, as a servant or slave, scarce worthy of its being left a room or place to abide there; thus this Tyrant doth persevere in his excessive way or proceedings, till it discovereth it self to be an enemy to love and reason, as well as to purity; but then love interceedeth with justice,
and

and they become one powerfull support for purity to fly unto, till it hath expiated its enemy, or rather the souls enemy, and so the mind comes to a sensibleness of what guests it hath entertained by the information of reason, and the mind is then greived that it hath offended the innocent and pure God, and so it refused to be any longer in the society of these hainous offences, or spirit of this world, but delights it self in purity and innocency, wherein it attracteth to it self a power that purgeth out of the soul, that former stupid joyfullness, by its reducing us to that our freedome, whereby we shall attain to a certain peculiar Conquest or Victory, far transcending an exterior or outward penitency or mortification of Vices, which would have made a spiritual matter done of the righteous manifestations of God in the soul, therefore, whenever you expect to performe this part of true Repentance, be sure to lay this stone of purity firmly and truly in your building, knowing that without purity it is impossible to see God, or to gain this Conquest over our Enemies, which is only done by *the sword of the spirit, which is the word of God*, 6 Eph. 17. peircing to the deviding a sunder of the marrow and bones.

3. There is a third step unto repentance, and that is, by submission unto the will of God, in acknowledging of him to be the free disposer

fer of what mercy soever we receive, and as given freely without our desert, considering that if he should deal with the best of men, according to the strictnesse and severity of his Justice, we must acknowledge our selves so deeply indebted to him, as we are altogether unable of satisfying the Divine iury; then the Soul ought to fly unto God and there to seek its refuge, where it findeth Faith to mount it self upon these two wings, Love and Purity, to enquire for mercy to get it self that balm of forgivenesse, paying the Price of submission for it, in denying all its own strength and righteousness, and its own sufficiency, and laying hold upon the All-sufficiency of God in what Christ hath undergone for it, which faith hath such an intire union with mercy, that it insences the Soul of its perfect cure, assuring it that all its sins are wiped away in the sufferings of Christ, and bids it confide in it, and so long as it keeps it self mounted upon those two wings Love and purity, Faith promises it that it shall not want that spiritual Oyntment; and these are the effects of a Christians laying hold upon Christ, in submitting himself unto the will of God, and then the soul retireth it self back with mercy, and cloatheth it self with praise and thanksgiving, resting it self with patience in the center of content, in which it is more then

a Conquerour, yea it seeth the Conquest that it hath gained over sin, by laying hold upon Christ, beholding its immortal and everlasting fame: even as the Apostle Paul instances in that 15. chapter of the 1 of Corinth. and the 54. 55. *for this corruptible must put on incorruption and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victory.* Then the soul comes, to sing the Song of praises to his God, and to cry, *O death where is thy sting, O grave where is thy victory.*

But let not any mistake me herein, and think that I speak of singing, as the Heathen sing upon instruments of Musick, making melody to the ear, and not to the Lord, as the Prophet *Amos* instances, in the 6. of his Prophecie and the 5. & 6. verses, *that chant to the sound of the Viol, and invent to themselves instruments of musick, like David; That drink wine in Bowls, and annoint themselves with the chief Oymments: but they are not grieved for the afflictions of Joseph.* By *Joseph* is here meant the innocent Lambs of Christ, as is expressly mentioned in the 5. chapter and the 6. verse, *Seek ye the Lord and ye shall live, lest he break forth*

forth like a fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. The Lord doth here own *Israel* by the name of *Joseph*, though they were stray'd away from him, or from the innocency of *Joseph*, yet by reason of their former engagements and trusting in him, he here calls them the house of *Joseph*, even as he did in the time of *Jeremiah*, call them his people, saying in the twelfth of *Jeremiah*, 16. *If they will diligently learn the ways of my people to swear by my name, the Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people, and as you have it more plainly in the first Chapter of Esay and the third, But Israel doth not know my people doth not consider, so that as I said before, the Lord doth call the people of his love, the House of Joseph, or those that act Justice, as you have it in the 12 verse of this fifth of Amos, That it was for the afflictions of the Just, that the Lord did pronounce the woe of Captivity against them says the Prophet, there they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right; therefore the prudent shall keep silence in that time, for it is an evil time.*

Object. But some one may aske me why should the prudent keep silence in the evil day

day or time, surely they ought to speak in an evil time, and to bear testimony against the wickedness of the wicked, more especially in that time.

Ans. It may be concluded that the prudent may keep silence upon severall occasions in the evil time; as for instance, the prudent may be said to keep silence when persecution doth grow so predominant, that they are persecuted from one City to another, and from one place to another, the wickedness of the wicked being so deeply struck at, or manifested, that they will not hear of reproof, but the truths of the Lord are a burthen unto them, as it was in the time of this Prophecie of *Amos*, but three verses before his saying that the Prudent shall keep silence, that they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly; and the Prophet *Jeremiah* hath the like expression in the sixth Chapter of his Prophecie, and the 10. *Behold the word of the Lord is unto them a reproach, and they have no delight in it; when the word of the Lord becomes a Reproach unto a people, and they hate the rebuke of the upright, then the word of the Lord is unto them, as Pearls cast before Swine, who will not only turn it into the mire, but will be ready also to tear them in peices that have*
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the oversight of them, if they will give them that, and no other for food; even so the wicked will be incaged with the upright, when they have no Vision from the Lord for them but reproof, and they will persecute them for it, if they will not Prophesie unto them pleasing Visions, and act those things that shall content them, then they shall be driven into the Wilderness and Deserts from the face of men: as you may read in the 19. Chapter of the 4th book of *Kings*, concerning *Jesebels* persecuting *Eliab*, when the Lord met him, and asked him what he did there, as in the tenth verse; *And he said, I have been very jealous for the Lord of Hosts; for the Children of Israel have forsaken thy Covenant, thrown down thine Alters, and slain thy Prophets with the sword, and I only am left, and they seek my life to take it away*; so that whenever you see that the actions of any one will not abide the reproof of the Righteous, but that they are persecuted and afflicted, and tormented, so that they must loose their lives, or else become one with the wicked in their practises, or at the best fly away; this is a time wherein the prudent may be said to keep silent.

2. The prudent may be said to keep silence in the evil time, when wickedness doth grow

to such a height in denying the Lord, as God doth refuse to hear the prayers of the Righteous for them, but that they will still persist on in their evil course, by hardening their hearts more and more against the discoveries of God wilfully, as I may so say, and so act against knowledge; as the Prophet *Jeremiah* instances in the 18 Chapter of his Prophecie, and the 12. *And they said there is no hope, but we will walk after our own devises, and we will every one do the imaginations of his evil heart;* when a people come to that obstinacy of spirit, as to deny the Prophecies of the Prophets wilfully, then the justice of God is predominant over mercy, and so determines a judgment upon them, and the Lord will not hear any prayers for them, whilst they abide in that station, as is expressly recorded in the 15 Chapter of *Jeremiah*, and the first, *then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them forth of my sight, and let them goe fourth;* this is a time wherein the prudent may be said to keep silence, as in respect of their obedience unto the determined will and mind of God, though a time of greif unto them to see the Judgments of God coming upon the world.

3. The prudent may be said to keep silence in the evil time, upon a third account, and that is to keep silent from acting in union with the wicked in any of their wicked enterprises, and this is the thing that I suppose this Prophet *Amos* doth speak of, for he speaketh of the evil actions of the multitude, how that they did usurpe over the poor, and deprive them of their rights, which was an evil thing, which evil thing caused the time to be evil, therefore sayes the Prophet, *the Prudent shall keep silent in that time*; that is, that the Prudent shall keep silent from acting any such evil thing, that may cause the time to be an evil time, though it may enrage their enemies with such an imbitterment of spirit, that they may persecute them to the death, for their not running into the same excess of riot, as they do then think it strange, as the Apostle sayes, that ye run not along with them in their stream or course, for it is contrary to the mind, life, or joy of the innocent Lambs of Christ, to joine in unity or oneness with the multitudes, who run on only in the various lusts and desires of the old *Jerusalem*, from whence springs forth little, save names and notions to cloak over and to hide the Serpent from appearing in his own frame, likeness, or hue, which name or notion, each one that hath persecuted

ecuted the Prophets and people of God
 have Cloathed themselves withall, mounting
 themselves, and exasperating their minds into
 the outward Celebrations, there to attract
 to themselves all the impoverishing streams
 of destruction; this causeth the evil time, and
 the prudent shall keep silence, as in mat-
 ter of acting in unity, or oneness with them in
 that thing that causeth the time to be evil;
 for God made time good, and man just, but
 man hath made time evil in acting those things
 that are unjust, and not as many think, that
 sometimes are worse then others, as in respect
 of Gods electing or pointing it so to be, and
 indeed there is many mistake the descriptions
 of the Heathen upon this account, in thinking
 that their manifestations do drive at such a
 thing, but they are far mistaken in their con-
 clusions in that nature, for indeed all that I
 could ever discover by any of their writings,
 though by the most absolute that way bent,
 that they own no more then this, that some
 one supream hath set forth several things to
 informe men in naturall things, as to signifie
 unto them, what according to naturall causes
 may be the occasion of the time being evil or
 good, as they instance the Waters obeying
 the motion of the Moon, or one observing the
 other, that they hold there is one supreme

Governor that can alter them at his pleasure, & in this they very much disagree in what this supream is ; but I speak not this to verifie any Heathenish action , but rather to informe Christians of not mistaking what they write ; but the ignorance of men is apt to condemn them in what they never allow ; for what greater enemy hath knowledg then ignorance, for which thing I desired to give some of their books , the perusuall lest I might condemn their actions , and not know what they were, as I suppose many others have done , I not feaaiing but I had that supream guide along with my intention in the thing , that I did not fear any principle in their writings or discoveries that could any wayes seduce my mind from relying on Christ Jesus , and seeking him in truth and Righteousness , in love and purity , waiting with patience untill my change come in , which, desired and longed for Haven, will be my true content and peace ; for whilst man liveth in this his frail house , or Fabrick , there will not be that full and perfect enjoyment of true content, in its full perfection , but there will be afflictions , distresse, necessities, and persecutions attending us as necessary guests to informe man of his own weakness and failings , and in which as some asirme , that if there be not as firm a
content

content in these afflictions as in the time of their prosperity, that man doth commit sin, and is a murmerer; but I know not how they will prove that by *David*, *Jeremiah*, and *Jobe*, and several others of the Prophets and Apostles; I must confess it was my own opinion not long since, but I did not consider then that the afflictor was stronger then the afflicted; but since I saw it is the Lords pleasure many times to bring down the high thoughts of men, by afflicting them in such a nature, that they may come to discover their own weakness, and the Lords strength; and so I conceive it is the true meaning and intent of the Apostles, where they come to speak of the nature of content, that a beleiving soul had rather to have all the afflictions of men inflicted upon it, then loose the love of Christ, or offend God, willfully; but he doth not say that all those afflictions shall not terrifie the soul, *for no affliction seems joyous for the present, but greivous, yet nevertheless afterward it yeildeth the peaceable fruit of Righteousness*, Heb. 12. 11. that as it is said of *Moses*, Heb. 11. 25. *That he chose rather to suffer afflictions with the Children of God, then to enjoy pleasures of sin for a season; the like you have expressed of the Church and people of God in the 44 Psalme*, where she

complaines of the burthen of her afflictions, and that she rather chuses to suffer them, then to depart from the truths of God by her known before her persecutions; as you may read the description of both in the beginning of thar *Psalme*, as in the 1 verse, and so on to the 9. She praises the Lord for her former mercyes, and from the 9. to the 17. She is a bewailing her condition, & afterward she uttereth her integrity, as in the 17 verse, All this is come upon us, yet have we not forgotten there, neither have we dealt falsely in thy Covenant, our heart is not turned back, neither have our steps declined from thy way; so that as I said before, she rather chose to suffer what afflictions soever God should be pleased to iustict upon her, then to depart from the way of God yet; she is not content with her affliction neither, but if she must either have affliction, or else deny God, or depart from his ways, she will chuse affliction, as in the 23, 24, 25. verses of this *Psalme*, she thinks God had forgotten her afflictions, *Awake, why sleepest thou O Lord, arise cast us not off for ever; wherefore hidest thou thy face, and forgettest our affliction, and our oppression, our soul is bowed down to the dust, our belly cleaveth unto the earth, The Church cries out she is oppressed and afflicted, her soul is bowed*

bowed down with the weight of her oppression; it is a rare thing for us to prescribe a content in all things, or afflictions when we are at ease; but let me hear of any of the Prophets that have not complained of the weight of their burthen in the time of their extremity, and yet not accounted a sin neither, let us not bind heavier burthens upon our brethen, then we our selves are able to bear, neither let us become murmerers when God appears manifestly to work miraculously for us, but there is a time of Gods hiding his face, as it were from answering his people in their extremity to try them, and this makes *David* and *Jobe* cry out often of Gods hiding his face from them, as is instanced in severall places of the *Psalme*, and also in the book of *Jobe*; the which I shall not stand to mention here, but I suppose, had the highest professor in our time as much occasion as is expressed of *Jobe*, I suppose he would better assure me of the nature of content, it is in the 19 Chapter of *Jobe*, almost quite through the Chapter; I shall desire each one to seriously consider in reading it, and question their own hearts, whether they think they could be content in such a state, and not murmer or repine at it, yet *Jobe* rather chose it then sin, or to deny God; but it made him cry out there is no

judgment , and yet a man may bear a heavier burthen then a Child , but let not any man take this for granted , that it is good to murmur or reproach at Gods dealing with him by afflictions , but let all men strive to bear the hand of God with as much content as possible they can ; for I do not advise any to murmur , but I lay it down as a use of Consolation and comfort , for those that are any wayes afflicted or in dispaire at the hand of God upom them , let such not fear but the time of refreshment will come , and God will gloriously unvaile himself unto them again , and shew them the good things that are laid up for them in Heavenly mansions , where thy enemies cannot reach thee , nor the heat of the Sun scorch thee , nor any of the luminary power of the world torment thee , but thy delightfull Sheepheard will be thy Husband and guide , there where none of the secondary agents can enrage or afflict thee , but you will be unanimously enflamed with divine love , cloathed with praises , thanksgiving , and glory , feeding upon the true joy , there will neither be hunger nor thirst , night nor day , no variousness , but all union , no contrariety , but one perfect harmony and oneness , no want , but a compleat fulness and perfection ; let this be thy encouragement to hold out unto the end , & to
account

count that affliction, but light in respect of that joy that is to be revealed and given unto thee, know this, thou art not persecuted as being a member of the world, but as being a member of truth, of unity, of love, of purity, of meekness, of patience, of righteousness, of holiness in full of Christ and God, and the reason of thy persecution doth arise from the enmity of that inbittered enemy of all mankind, because thou walkest above his rule or dominion, or the lustfull devices and delights of this world; and it is expedient that you should pass under the Cross, to inherit the Crown, and by so much more as thou art made use of to take up the Cross, by so much the more thou maist assure thy self of the certainty of the Crown; for as thou art made the greater sufferer, so thou comest to follow Christ the more exactly; fear not therefore the threatening scourge of persecution, but fear least thou enter into oneness in action with the persecutor, keep as far from his Paths as thou canst, though persecutions and afflictions come never so neer thee, yet thou wilt find them but light in respect of thy future joy; ballance one with the other, and afflictions will seem very light what though they mock and scoffe at thee, as they have done to all thy forerunner, *Heb. 11. 36. Or what if they should bring*

*false Witnesses against thee, as they have done
 in former time, Psalme the 35. and the 11.
 False Witnesses did rise up against me, and laid
 to my charge things that I knew not, and as
 Christ says, they hated me without a cause:*
 nay what if God should permit thine enemy
 to take away all thy outward supplies, as he
 did *Jobe*, *Jobe* the first, thy Asses, thy Sheep,
 thy Camels, thy Sons, and thy Daughters, thy
 Body, and thy Life also, all these are but
 light afflictions in comparison of that reward
 that is laid up for us in Christ Jesus, if truly ex-
 perienced; it is that that will surmount thy
 affections far beyond the loss of these, yet
 these may be great tryalls and afflictions, ne-
 vertheless you must expect if you ever enter
 into the school of Christ, or the unity of the
 Saint and Servants of God, to encounter with
 the same Enemies as they did, which will not
 want envy to assault thee, and attempt thy
 overthrow, or to make thy burthen heavy, for
 there, as the Prophet *Isaiah* makes mention
 in his time, that they make a man an offender
 for a word, any slight occasion will be a great
 pretended guilt, whether it be true or not,
 it matters not; away with him as the Jews
 said to *Pilate* concerning Christ, Crucifie him,
 Crucifie him, it is no matter whether he hath
 offended God or not, he hath offended us, is
 not

not that sufficient to take him away, to be tor-
 tered as to prison, to the dungeon, to the death,
 nay to Hell, if it were possible for them to
 send you thither, but that thou needst not fear
 their power reacheth not so far, and all this
 will they do unto thee for the name of Christ,
 because thy actions are a torment unto them
 in that they are more just then theirs, even as
 is manifest in that 11. chapter of the *Revelati-*
on and the 10. *And they that dwell upon the*
Earth shall rejoyce over them, and make merry,
and shall send gifts one to another, because these
two Prophets tormented them that dwelt upon
the Earth. When they had slain these two
 Prophets, then they thought they were at
 ease: when Justice and Mercy is slain, then
 Injustice, Hatred, Envy, Deceit, Drunken-
 nesse and Idolatry may reign in peace, but
 whilest these are living they are tormented
 by them, for truth is as great a torment to un-
 righteousness, as voluptuousness is to mode-
 ration: therefore let me entreat thee to look
 to thy more worthy Jewel, even thy soul, that
 it be not trodden in the mire by the seducing
 allurements of this world; rather venter that
 that must dy, then that that may and would
 live, feed and nourish it, by acting truth in o-
 bedience to the lovely commands of Christ,
 and do not persecute and imprison it by any
 of

of thy unjust actions, for what gain soever thou mayest attribute to thy self in that way, will prove but thy greater loss. O sell not thy Birth-right for a morsel of bread, nor thy blessing for seeking out the more fancied Venson of the imaginary falsities, and devised fabricks of this life, but lay up for your selves a more plain and sure foundation, where neither moth or rust can polute, by making your address in all things unto the Lord.

But some one may object, what must we refuse and renounce all the pleasures of this life: and all the praise and applause of men, may we not embrace and keep both, and delight our selves in both ?

I answer, that every thing at first was created for mans use, and man to praise God. Now whilst man remained in his station of obedience, he saw & beheld every thing in its place and degree, and there he enjoyed all the pleasures of the Creation, by walking with God in unity, but when man left that station and fell from the command, he there made a separation by eating of the fruit of that tree that caused shame : so that now he must through mercy lay hold upon the tree of life again, and engage to eat of nothing else but the fruit of life, or else there will not be admittance granted him, to come again into *Eden* ; for no
man

man is suffered to abide there, that reacheth after that tree of knowledge of good and evil, neither is any one deprived from entring therein, that hath refused to eat of that tree of knowledge of good and evil, but though they stand both in one garden, yet are they not both food for one man, but whosoever eateth of the fruit of one, must refuse the other, for Vice and Vertue cannot both bear rule together, it is two several hearbs that they feed of, though both may grow in one field, yet there is a continual war between these 2 agents, & to which soever of them a man leaneth his mind or desire, to that he giveth the victory, so that you must cast down either Vice or Vertue, either sin or righteousness, either forgiveness or revenge, either Idolatry or the true Worship, either the worshipping of Saints, Angels, Altars, Images, or in brief any outward, exterior or imaginary thing whatsoever, or else the true Worship of the everliving God, For *God is a Spirit, and he that will worship him must worship him in spirit and in truth. John 4. 24.* For such worship the Father of Spirits seeketh from his beloved; and herein will thy Vine grow up in the pleasant Paradice of content, bearing the delightful grapes of purity, equity, love, righteousness and true holiness, the which will enable thee to fortifie to thy self that residence

fidence, which all thy enemies cannot overthrow nor overturn, but thy delight will be in the Law of the Lord thy God, and not in the destructive loose beggerly ruining principles of worldlings, but you will partake of the life of the Father by your union with the Sonne, and he will feed you as his Sheep, and will himself become your Shepheard, who will lead you to the pleasant and still Waters, nourishing your Souls in the green Pastures of delight, and he will defend you from the paw of the Lyon & the power of the Wolf, yea though thou walkest through the Valley of death, yet needest thou not fear any evil, as the Prophet *Isaiah* instances in the 43 Chapter of his 'Prophecy, and the second verse, *When thou passest through the Waters I will be with thee, and thorough the Rivers, they shall not overflow thee, when thou walkest thorough the fire, thou shalt not be burnt*, neither shall the flame kindle upon thee, for I am the Lord thy God, this is the reason that none of these rampant enemies shall Conquer thee, because the Lord is thy God and Savior, it is he that defends thee and not man, for man cannot secure thy soul from torment, his weapons are but to state himself high and great in this world by revenge,

and

and hatred in destroying his brother for eating the fatted Chalf, when it is his Fathers pleasure to kill it, this is the confusion that proceeds from the building of *Babel*, they know not what one another say, and so they fall to smite one another, being blinded with ignorance, even as the Sodomites did when the Angel of the Lord had smitten them, they weary themselves in seeking what their envy desires, as you may read *Gen. 19. 11.*

But do thou beware of using any envy or hatred against any man, or any morall sword to offend or destroy thy Brother, knowing that the life of one innocent person, is of more value before God, then all thy rich attainments of this world, come forth from the dedestructive inormities, and walk in perfect love with all; *yea lovethy enemies, bless them that curse you, and pray for them that despitefully use you;* so shall you approve your selves to be the Deciples of Christ; yea cloath your selves with love and truth, freely pardoning others offences, even as Christ forgave you, he that is truly fixed in this station, will injoy a Heaven upon earth, not but that thou maist expect persecutions and afflictions from men, I, and it may be a seeming dejection from God also; for if God doth intend to make use of thee to manifest his
praise

praise and glory, it may be he will take thy mind off from all worldly pleasures, from those things wherein thou chiefly delightest, that so he may draw thy mind wholly unto himself, by involving thee deeply in afflictions, to cause thy soul to lay fast hold upon him, and to fit thee for these things that he hath appointed for thee to do; for if the journey be great, such must be the provision for it, if the weather be stormy and unconstant, the greater must thy care be to thoroughly cloath thy self, if enemies be in the way, the stronger must you fortifie your self to prevent them in their attempting your overthrow; these things God foreseeeth beforehand, therefore he fitteth each of his Servants for their journey, that they shall be sent on or imployed in to deliver the self same message that he hath intended for those, to whom they are sent; therefore keep close to the truth, and though God do as it were vaile himself over for a time yet do but consider that he may do what he please with thee, and that whatever he doth do unto thee, is but in love to thy soul, whether it be tryals by men, or his hiding himself from thy discerning of what he is doing, in terrifying thy inward man, for a Season he knoweth best what he hath to do with thee, let this only be thy care to practise Righteousness,

ousness, & love in purity, by corrections, admonitions, to all those that thou seest err, mildly intreating them to return, but if they refuse to hear thee there, then rebuke them more sharply as *Paul* says, lest thy love be not manifested, for herein is love to seek the welfare of the soul, and not to feed the ear with pleasing fancies, when error remains within them undiscovered, and then if thou performe these things, though all aspersions that may be invented be thrown and dashed against thee, as if thou wear'st a due deserver of them, yet knowing thy mind clear from deserving any such diet, but not freed from receiving and bearing the same burthen (in quality) that Christ our forerunner hath done; thou maist assure thy self, that the more eminently thou art made liable to the Cross, the more certain wilt thou be of the Crown, this will cause thee to bless, and not curse, but to rejoyce with joy unspeakable and full of glory, and to say with *Paul*, *I have fought a good fight, I have finished my Course, I have kept the Faith, from henceforth is laid up for me a Crown of Glory.*

T. W.

FINIS.